U*.7.124

# Gospel-Truth

## Stated and Vindicated.

Wherein some of

Dr. CRISP's Opinions

Are Considered;

AND THE

OPPOSITE TRUTHS

ARE

Plainly Stated and Confirmed.

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BY

*DANIEL WILLIAMS.*

LONDON,

Printed for John Dunton, at the *Raven* in the *Poultrey*, 1692.

WE whoſe Names are ſubſcribed, do judge that our Reverend Brother hath, in all that is material, fully and rightly ſtated the *Truths* and *Errours* mentioned as ſuch in the following Treatiſe: And do account he hath in this Work done conſiderable Service to the Church of Chriſt: Adding our Prayers, that theſe Labours of his, may, as we hope they will, by the Bleſſing of God upon them, be a Means for the reclaiming of thoſe that have been miſled into ſuch dangerous Opinions; and for the eſtabliſhing thoſe that waver in any of theſe Truths:

| | |
|---|---|
| *Wiliam Bates*, | *Samuel Slater*, |
| *John How*, | *Abraham Hume*, |
| *Vinc. Alſop*, | *Nich. Blakey*, |
| *W. Lorimer*, | *John Reynolds*, |
| *Edw. Lawrence*, | *John Showers*, |
| *Rich. Mayo*, | *Nath. Taylor*, |
| *Rich. Stretton*, | *Tho. Kentiſh*, |
| *John Quick*, | *Nath. Oldfield.* |

Many more were ready to atteſt theſe Truths, but the haſte of the Preſs prevents their Subſcription.

06,92

TO

# TO THE READER.

A *Diſlike of Contention hath long reſtrained my engaging in this Work, tho oft ſollicited thereto by ſeveral worthy Miniſters. Peace is the Bleſſing which I chearfully purſue; and is, with the Truth, what I propoſe in this very Endeavour. I am convinced, after frequent Prayers, and ſerious Thoughts, That the Revival of theſe Errours, muſt not only exclude that Miniſtry as Legal, which is moſt apt in its Nature, and by Chriſt's Ordination, to Convert Souls, and ſecure the Practical Power of Religion; but alſo renders Unity among Chriſtians a thing impoſſible. Every Sermon will be Matter of Debate, and mutual Cenſures of the ſevereſt kind, are unavoidable; while one ſide juſtly preſs the Terms of the Goſpel, under its Promiſes and Threats, for which they are accuſed as Enemies to Chriſt and Grace; and the other ſide ignorantly ſet up the Name of Chriſt, and Free Grace, againſt the Government of Chriſt, and the*

*Rule of Judgment. I believe, many Abettors of these Mistakes, are honestly zealous for the honour of Free Grace, but have not Light sufficient to see how God hath provided for this, in his rectoral Distribution of Benefits by a Gospel-Rule. By this Pretence,* Antinomianism *so corrupted* Germany; *it bid fair to overthrow Church and State in* New-England; *and by its stroke at the Vitals of Religion, it allarm'd most of the Pulpits in* England. *Many of our ablest Pens were engaged against these Errours; as Mr.* Gataker, *Mr.* Rutherford, Anthony Burgess, *the* Provincial Synod *at* London; *with very many others, whose Labours God was pleased to bless to the stopping of the Attempts of Dr.* Crisp (*by Name opposed by the foresaid Divines*) Saltmarsh, Denne, Eaton, Hobson, *&c. To the grief of such as perceive the tendency of these Principles, we are engaged in a new Opposition, or must betray the Truth as it is in Jesus. I believe many Abettors of these Notions, have Grace to preserve their Minds and Practices from their Influence: But they ought to consider, that the generality of Mankind have no such Antidote; and themselves need not fortifie their own Temptations, nor lose the Defence which the Wisdom of God hath provided against remissness in Duty, and sinful Backslidings. Who can wonder at the Security*

of

*of Sinners, the miſtaking the Motion of ſenſible Paſſions for Converſion, and the general abatement of exact and humble walking, when ſo many affirm, Sins are not to be feared, as doing any hurt, even when the moſt flagitious are committed? Graces and Holineſs cannot do us the leaſt good; God hath no more to lay to the Charge of the wickedeſt Man, if he be elected, than he hath to lay to the Charge of a Saint in Glory. The Elect are not governed by Fear or Hope; for the Laws of Chriſt have no Promiſes nor Threats to rule them by; nor are they under the Impreſſions of Rewards or Puniſhments, as Motives to Duty, or Preſervatives againſt Sin,* &c.

*In this preſent Teſtimony to the Truth of the Goſpel, I have ſtudied Plainneſs; and to that end oft repeated the ſame things in my Conceſſions, to prevent the Miſtakes of the leſs Intelligent, though I could not think it fit to inſiſt a new upon all. To the beſt of my knowledge, I have in nothing miſ-repreſented* Dr. Crisp's *Opinion, nor miſtaken his ſence: For moſt of them he oft ſtudiouſly pleadeth: Of each I could multiply Proofs, and all of them, be neceſſary from his Scheme, though not conſiſtent with all his other occaſional Expreſſions. His Scheme is this; That by God's mere Electing Decree, all Saving Bleſſings are by Divine Obligation made ours, and nothing more is needful to our Title to theſe*

*Bleſſings. That on the Croſs, all the Sins of the Elect were transferred to Chriſt, and ceaſed ever after to be theirs. That at the firſt moment of Conception, a Title to all thoſe decreed Bleſſings is perſonally applied to the Elect, and they inveſted actually therein. Hence the Elect have nothing to do, in order to an Intereſt in any of theſe Bleſſings; nor ought they to intend the leaſt good to themſelves in what they do: Sin can do them no harm, becauſe it is none of theirs; nor can God afflict them for any Sin. And all the reſt of his Opinions follow in a Chain, to the dethroning of Chriſt, enervating his Laws and Pleadings, obſtructing the great Deſigns of Redemption, oppoſing the very Scope of the Goſpel, and the Miniſtry of Chriſt, and his Prophets and Apoſtles. The Doctor had not entertained theſe Opinions, if he had conſidered, that God's Electing Decree is no Legal Grant, nor a Formal Promiſe to us: The Decree includes the Means and the End, willing the firſt, in order to the laſt; and as it puts nothing in preſent being; ſo it barrs not God, as a Governour, to fix a Connexion between Benefits and Duties by his revealed Will: So if the Doctor had animadverted, That Chriſt's Sufferings were the Foundation of our Pardon, but not Formally our Pardon; For them our Sins are forgiven, when-ever they be forgiven; without them Sin cannot be forgiven,*

*and*

*and they were endured, that the Sins of all the Elect, when Believers, ſhould be forgiven. But yet they are not forgiven immediately upon, nor merely by his enduring thoſe Sufferings; but there were, by Divine Appointment to interpoſe, a Goſpel-Promiſe of Pardon; the Work of the Spirit, for a conformity to the Rule of the Promiſe in the Perſon to be pardoned, and a judicial Act of Pardon by that Promiſe on the Perſon thus conformed to the Rule thereof.*

*To clear this Point, Conſider,* 1. *The Law is ſometimes taken for the Preceptive part of God's Will, with the Sanction of the Covenant of Works. In this Covenant, Life was promiſed to ſinleſs Obedience; and Death was threatned againſt every Sin, without admitting Repentance to Forgiveneſs. Upon the Fall, Life is impoſſible by the Law with this Sanction: And hence, to preach it to Sinners as a way of Bleſſedneſs, is ſinful and vain, and no Saving Benefit is diſpenced to any of us by this Rule.* 2. *The Goſpel includes the Moral Preceptive part of the firſt Law, with ſome additional Precepts, which ſuppoſe our Apoſtate ſtate; as Faith in an atoneing Saviour, and Repentance for Sin: Theſe could not be enjoyned as Duties on innocent Man, by a Rule of Happineſs and Miſery; nor could they be neceſſary to his Right to Life, becauſe they would ſuppoſe him a Sinner. The Goſpel is taken in a large ſence, when I ſay it in-*

*cludes all the Moral Precepts; but yet the Goſpel doth ſo, and they are the Commands of Chriſt, as Redeemer, (to whom all Judgment is committed,) as well as the Law of the Creator.* 3. *The Goſpel hath another Sanction to the Preceptive part of the Law, than the Covenant of Works had. Though nothing be abated in the Rule of Sin and Duty, yet Bleſſings are promiſed to lower degrees of Duty; and a continuance in a ſtate of Death, with a barr to the Bleſſing, are not threatned againſt every degree of Sin, as the Covenant of Works did. Can any doubt this to be the Grace of the Goſpel-Promiſe? Doth it promiſe Life to all Men, however vile and impenitent they be? Or doth it threaten Damnation, or a Continuance of it, on any true, penitent, believing, godly Man, becauſe he is imperfect? This Change of the Sanction ſuppoſeth the Death of Chriſt, and his honouring the Law by his perfect Obedience; wherein God hath provided for his own Glory, while he promiſeth Life, by Forgiveneſs, to imperfect Man; and yet he inſiſts on ſome degree of Obedience, to which of his mere Grace he enableth us. This the Covenant of Redemption ſecures to the Elect, tho' the Grant therein is pleadable only by Chriſt, as the ſtipulating Party for us; and our perſonal Claim depends on the Goſpel-Covenant, whereof Chriſt is Mediator.*

4. *This*

4. *This Goſpel-Sanction determines as certain a Rule of Happineſs and Miſery, as the Law of Works did, though it be not the ſame: For while it promiſeth Pardon to all believing, repenting Sinners, and declares a barr to pardon to the impenitent Rejecters of Chriſt, and Goſpel-Grace; it fixeth true Repentance, and Faith unfeigned, to be the Terms of Pardon: So when it promiſeth Heaven to the ſincerely holy, perſevering Believer; it fixeth ſincere Holineſs, and perſeverance in Faith, as the Terms of poſſeſſing Heaven. Hence the Uſe of Faith, Holineſs, &c. to theſe Benefits, is not from their Conformity to the Precept, but their Conformity to the Rule of the Promiſe: Our applying Chriſt's Righteouſneſs, and relying on it, would no more Juſtifie us, than our ſincere Holineſs would Save us, were it not for this Goſpel-Promiſe, That God will Juſtifie, for Chriſt's ſake, all ſuch as believe.*

5. *Hence, by Goſpel-Grace, there is a great difference between perfect Faith, and utter Unbelief; between ſincere Holineſs, and formal Profaneneſs, or Wickedneſs: True Love to God, and prevailing Enmity; imperfect ſpiritual Duties, and rebellious Neglects, &c. By the Law of Works, nothing was Holineſs, but what was perfectly ſo, &c. But read the Bible, if thou doubteſt whether there is not a true Faith, Holineſs, Love, &c. which be ſhort of Perfection.* 6. *God, in the diſ-*

*penſing*

*penſing of Goſpel-promiſed Bleſſings, doth judicially determine a Conformity to this Rule of the Promiſe: When he forgives, he judicially declareth a Man hath true Faith; when he admits into Heaven, he judicially declares a Man ſincerely Holy and Perſevering. As upon a view of his Gueſts, he caſt out him that had not on the Wedding-Garment,* viz. *True-uniting Faith; ſo he judicially determined, That they who were not caſt out, but admitted to ſhare in the Marriage Feaſt,* viz. *made Partakers of Union with Chriſt, and the Benefits thereof, had True Faith, and not a mere Profeſſion. As by keeping out the fooliſh Virgins, for not having Oyl in their Lamps,* viz. *the Spirit of Grace, and perſevering Holineſs: ſo by admitting the wiſe Virgins, he judicially declared they had a Spirit of Grace, and perſevering Holineſs. Can any think, that Forgiving, Adopting, Glorifying, or the conveyance of every other promiſed Benefit given on God's Terms, are not judicial Acts of God, as Rector? If ſo, doth he diſpence theſe blindly and promiſcuouſly, without any regard to our being Believers,* &c. *or no? Or whether our Faith be true or no? Any one would bluſh to affirm it. With reſpect to what's above declared, the Goſpel is called a Law of Faith, a Law of Liberty,* &c. *and it eſpecially inſiſts on that ſincerity of Grace and Holineſs which the Rule of the Promiſe makes*

*neceſſary*

*neceſſary in its Deſcription of the Perſon whom it makes Partaker of its included Benefit. And the main of our Miniſtry conſiſteth in preſſing Men to anſwer the Rule of the Goſpel-Promiſes; and diſſwading Men from thoſe things which the Goſpel threatens ſhall hinder their Intereſt in all, or any of its Benefits; with an Aggravation of their Miſery, if they be final Rejecters of its Grace. We call Men to be reconciled to God, upon which we know God will be at peace with them: Theſe things will help thy Conceptions, ſtill remembring, that the Merits of Chriſt are the cauſe of this Goſpel-Ordination: His Righteouſneſs imputed, is the cauſe for which we are juſtified and ſaved, when we do anſwer the Goſpel-Rule. And I exclude not this Righteouſneſs, when I affirm, That the Righteouſneſs of God,* Phil. 3. 9. *principally intends the Goſpel-Holineſs of a Perſon juſtified by Chriſt's Righteouſneſs; both which, by Faith in Chriſt, all his Members ſhall be perfect in. The Grace of God is hereby ſtated as free as is conſiſtent with his Government, and Judicial Rectoral Diſtribution of Rewards and Puniſhments; and none need the Riches of Grace more than I.*

Reader, *Note, That in this Book I ſtill ſpeak of the Adult, and not Infants. When I ſay,* The Difference is not; *I ſtate my own Conceſſions, and mean not that the Doctor is in all theſe of my mind. Thou muſt expect*

to

*to take up my full ſence, by a view of ſeveral Chapters, and not only one; becauſe ſundry Chapters referr to the ſame Points, more or leſs: And forget not, That though the Doctor oft in his Book ſpeaks to Men, as Believers; yet every thing is true of the Elect, viz.* They have as much a Title to all Saving Bleſſings, only they do not know it. *This was his Judgment. I have carefully avoided any Reflexion on Reverend Dr.* Criſp, *whom I believe a holy Man, and abſtained expoſing many things according to the Advantage offered, if by any means this Book may become uſeful to ſuch as moſt need it. That the Father of Lights would lead us into all Truth and Love, is the Prayer of thy Servant in the Goſpel,*

*London*, May 4. 1692.

D. Williams.

## *ERRATA.*

PAge 3. Line 7. add 365. p.5. l.8. for *ew* r. *we*, p.8. l.15. for 289. r.274. p.10. l.17. r. *Propogation*, p.28. l.4 for *Chaiſt* r. *Chriſt*, p.38. l.5. for *was* r. *is*, p 62. l.30. blot *in*: put (;) p.78. l.4. blot out *I am*, p.91. l.10. add 616,617, l.15. for.616. r.609. p.92. l.5. for618. r.100,101, p.93. l.14. r. *ununited*, 3 98. l.4. for *Mr.* r. *Mrs.* p,101. l.21. remove (.) from *freely*, to *work*, p.140. l 22. for *way* r. *may* p.166. l.8. for *its Inſtrument* r. *joynt Agent*, p.182. l.4. for *mad* r. *made*, p.198 l.26. for *is* r. *as*, p,214. l.16. for *hears* r. *hear*, p. 208. l.29. add *to*, p.217. l.20. for 1. r. 14. p.234. l 27. r. *Meditation*, p.236. l.10. for *with* r. *unto*, p.66. l.4. for *Grant* r. *Grace*.

GOSPEL-

# GOSPEL-TRUTH

## Stated *and* Vindicated.

## CHAP. I.

### *Of the State of the Elect before effectual Calling.*

*Truth.* IT is certain from God's Decree of Election, that the Elect ſhall in time be juſtified, adopted, and ſaved in the way God hath appointed; and the whole meritorious Cauſe and Price of Juſtification, Adoption and Eternal Life, were perfect, when Chriſt finiſhed the Work of Satisfaction. Nevertheleſs, the Elect remain Children of Wrath, and ſubject to Condemnation, till they are effectually called by the Operation of the Spirit.

*Errour.* The Elect are at no time of their Lives under the VVrath of God, nor are they ſubject to Condemnation, if they ſhould die before they believe; yea, when they are un-

der the Dominion of Sin, and in the Practice of the groſſeſt Villainies, they are as much the Sons of God, and Juſtified, as the very Saints in Glory.

*Proved that this is Dr.* Criſp's *Opinion.*

The Doctor tells us, Pag. 363, 364. *It is thought by ſome, that in caſe ſuch a Perſon ſhould happen to die before God call him to Grace, and give to him to believe, that Perſon had been damned; and that Elect Perſons are in a damnable Eſtate in the time they walk in exceſs of Riot, before they are called. Let me ſpeak freely to you, and tell you; that the Lord hath no more to lay to the Charge of an elect Perſon, yet in the height of Iniquity, and in the exceſs of Riot, and committing all the Abominations that can be committed; I ſay even then, when an elect Perſon runs ſuch a Courſe, the Lord hath no more to lay to that Perſon's Charge, than God hath to lay to the Charge of a Believer: Nay, God hath no more to lay to the Charge of ſuch a Perſon, than he hath to lay to the Charge of a Saint triumphant in Glory.* Pag. 368. *The Elect of God, they are the Heirs of God, and as they are Heirs, ſo the firſt Being of them puts them into the Right of Inheritance, and there is no time but ſuch a Perſon is a Child of God.* And this is a Principle he oft aſſerts, and labours to prove, P. 354, 355, 365, 577, 578, 579.

But the Readers will object, Sure he meaneth no more, than that the Elect are ſure to be juſtified and adopted, and that Chriſt hath fully merited it for them; but not that they are actually juſtified and adopted before they

are

are called. *Answer*: The Doctor frequently endeavours to prove, that we are actually justified before we are born, before we are baptized, before we believe, before we are converted, and reduceth the Sum of his Thoughts, P. 374. in these VVords, *But when did the Lord do this?* Viz. *Justifie us?* He answers, *He did it from Eternity, in respect of Obligation; but in respect of Execution, he did it when Christ was on the Cross; and in respect of Application, he doth it while Children are in the Womb.* And then shews, that they do mistake, who judge that God applies the Pardon of Sin at the time of Conversion. In other Places, he saith, *We are actually justified*, &c.

*Wherein the Difference is not.*

The Difference is not, 1. Whether God hath eternally decreed, That certain Persons freely elected by him, shall certainly be justified and adopted. 2. Nor whether these elect Persons are the Objects of God's Love of Good-will, even while they are Sinners. 3. Nor whether God continues his gracious Purpose of doing them good in his appointed ways: notwithstanding their Provocations. 4. Nor whether Christ hath made full Atonement for Sin, and merited eternal Life for the Elect, which shall be in God's time and way applied; and that he left nothing to be done by us in a way of Atonement and Merit. 5. Nor whether there be not a great Difference between an elect Sinner and others, as to what they shall be in time. All these I affirm,

*Wherein the real Difference is.*

1. VVhether the Elect, while uncalled, are actually pardon'd and adopted to Life. This the Doctor affirmeth, and I deny. 2. VVhether the Elect, while dead in Sin and Unbelief, are Children of VVrath, condemned by the Law, and not juſti ed by the Promiſe. This I affirm, and the Doctor denies.

*The Truth confirmed.*

1. The Scriptures expreſly declare the Elect, before they be effectually called, to be *Children of Wrath*, Eph. 2. 2, 3. *Enemies.* Col. 1. 21. *Which were not my People, and not Beloved.* Rom. 9. 25.

2. The Goſpel bars all Unbelievers and dead Sinners from Pardon and Adoption, and denounceth the Continuance of Condemnation againſt them, limiting its Benefits to ſuch as believe. Joh. 3. 18. *He that believeth not is condemned.* Ver. 36. *The Wrath of God abideth on him.* 1 Cor. 16. 22. *And if any Man love not the Lord Jeſus, let him be Anathema.* 1 Cor. 6. 11. *Such were ſome of you, but you are juſtified.*

3. If it were not ſo, neither the Spirit nor the VVord of God have any Influence in the ſaving of Sinners, which ſo oft they are affirmed to have. This is plain; for theſe influence on our Perſons in time, and therefore ſuppoſe us in no State of Salvation before. See *Tit.* 3. 5. *He ſaved us by the waſhing of Regeneration, and renewing of the Holy Ghoſt.* Joh. 5. 34. *Theſe things, I ſay, that you may be ſaved.* 2 Theſ. 2. 10. *They received not the Love of the Truth, that they might be ſaved.*

*ſaved.* Jam. 1. 21. *Receive the Word which is able to ſave.* But the want of the Goſpel would be no Damage, if we be Heirs in the VVomb; we ſhould be freed from VVrath if we never heard it.

4. Goſpel Benefits imply that there is a time, when we are actually guilty and miſerable: There could be no *Forgiveneſs*, if we were not guilty, *Rom.* 4. 7. They were at Enmity, of whom the Apoſtle ſaith, *Now hath he reconciled.* Col. 2. 12. If Men were always Sons, they could not be ſaid in time to be *adopted*, nor to *paſs from Death to Life.*

5. The Doctor may as well infer, VVe are ſanctified, and poſſeſſed of Heaven in the VVomb, for God hath elected us to theſe, as well as to Pardon, and Chriſt merited theſe alſo.

Reader, Doſt thou not find God juſtifies none but whom he calleth? *Rom.* 8. 30. Would there be ſuch Joy in Heaven at the Converſion of a Sinner, *Luk.* 15. 7, 10. if they be pardoned and ſafe before? How much is our Miniſtry or Concern for Souls debaſed, if all that we can prevail with are actually pardoned? Who can reconcile to this Notion the Pleadings of God with Sinners? He ſpeaks to them as wounded, undone, and miſerable. *Look to me and be ſaved, why will you die? Turn to me and live, Ezek.* 33. 11. *Leaſt they ſhould be converted, and I ſhould heal them,* and the like. Theſe ſound ſtrange, if Matters are ſo perfected before they be born.

*Teſtimonies.*

The *Aſſembly* at *Weſtminſter*, *Conf. ch.* 10. *a.* 1. and the *Congregational Elders* at the *Savoy*, *Chap.* 10. *a.* 1. are both fully of this Mind: All thoſe whom God hath predeſtinated to Life, he is pleaſed in the appointed and accepted time, effectually to call by his Word and Spirit, *out of that State of Sin and Death*, in which they are by Nature, to Grace and Salvation by Jeſus Chriſt, by enlightning their Minds, and taking away the Heart of Stone, *&c.* Both alſo *Ch.* 11. *a.* 4. ſay, God did from Eternity, decree to juſtifie all the Elect, and Chriſt did in the fulneſs of time die for their ſins, and riſe again for their Juſtification; nevertheleſs they are *not* juſtified, *untill* the Holy Spirit doth in due time actually apply Chriſt unto them. None that have read the Aſſembles leſſer Catechiſm, but will ſee that the time the Spirit applies Chriſt, is in our effectual Calling. The Reverend Dr. *Owen* is as expreſs, *Treatiſe of Juſtification*, P. 305. Saith he, *Notwithſtanding the full, plenary Satisfaction of Chriſt*, *yet* all *Men continue equally to be born by Nature Children of Wrath*, *and* whilſt *they believe not*, *the Wrath of God abideth on them*, *they* are *obnoxious unto*, *and* under the Curſe of the Law.

See more of this Point in *Chap.* 11. and 12. wherein I ſpeak of Union and Juſtification.

*The Grounds of the Doctor's Miſtake.*

The Doctor miſtakes the Nature of God's Decree, becauſe a Decree aſcertains a thing ſhall in time be, therefore he thinks it gives a thing a preſent

preſent ſubjective Being: Becauſe *Jacob* was an elect Perſon, or the Object of Electing Love in the Womb; therefore he was then actually a pardoned and adopted Perſon: Becauſe an eldeſt ſon is an Heir in the Womb; therefore an elect Perſon, who is in time to be adopted, is an Heir in the Womb too: tho' the Scripture be expreſs, that it's they who *receive Chriſt* which only have Power to become the Sons of God, *Joh.* 1. 12. and *ye are the children of God by Faith.* *Gal.* 3. 26.

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## CHAP. II.

### *Of God's laying Sins on Chriſt.*

*Truth.* THough our Sins were imputed to Chriſt with reſpect to the Guilt thereof, ſo that he, by the Father's Appointment, and his own Conſent, became obliged, as Mediatour, to bear the Puniſhment of our Iniquities; and he did bear thoſe Puniſhments to the full ſatisfaction of Juſtice, and to our actual Remiſſion when we believe; nevertheleſs, the Filth of our ſins was not laid upon Chriſt; nor can he be called the Tranſgreſſor, or was he, in God's Account, the Blaſphemer, Murtherer, *&c.*

*Errour.* God did not only impute the Guilt, and lay the Puniſhment of the ſins

of the Elect upon Chriſt; but he laid all the very Sins of the Elect upon Chriſt, and that, as to their real Filthineſs and Loathſomeneſs; yea ſo, that Chriſt was really the Blaſphemer, Murtherer, and Sinner, and ſo accounted by the Father.

*Proved, that this is Doctor* Criſp's *Opinion.*

The Doctor, p. 312. tells us, *It's Iniquity it ſelf that the Lord laid upon Chriſt; not only our Puniſhment, but our very Sin,* &c. *This Tranſaction of our Sins to Chriſt, is a real Act; our Sins ſo became Chriſt's, that he ſtood the Sinner in our ſtead, and we diſcharged. Obj.* But he may mean no more than the Puniſhment? *A.* No, he chuſeth as expreſs Words as poſſible, to ſhew it's the Sin it ſelf. *P.* 270. he ſaith, *It's the Iniquity it ſelf that the Lord hath laid upon Chriſt: I mean, it is the Fault of the Tranſgreſſion it ſelf,* &c. *To ſpeak more plainly; haſt thou been an Idolater, haſt thou been a Blaſphemer, haſt thou been a Murtherer, an Adulterer, a Thief, a Lyer or a Drunkard? If thou haſt part in the Lord, all theſe Tranſgreſſions of thine, become actually the Tranſgreſſions of Chriſt. P.* 268. *Nor are we ſo compleatly ſinful, but Chriſt, being made Sin, was as compleatly ſinful as we,* &c. *and God himſelf did account him among the number of Tranſgreſſors. P.* 286. he ſpends time to prove, *that our very Sins were tranſacted on Chriſt*; yea, ſome Sermons have this Title, *Sins tranſacted really on Chriſt. Obj.* But may not he mean, only that they were imputed as to the Guilt? *A.* No, he ſaith,

*p.* 436.

*p.* 436. *the Loathſomneſs, Abominableneſs, and Hatefulneſs of Rebellion, is laid upon Chriſt's Back: He bears the Sin, as well as the Shame and Blame.* He, *p.* 270, 271, 272, 273. 280, 281. endeavours to prove, *it's the Sin oppoſed to Guilt*; and, *For that Objection, That the Lord lays on Chriſt the Guilt and Puniſhment, but not ſimply the Sin it ſelf*, (he ſaith) *for ought I ſee, it is a ſimple Objection.* Yea, *p.* 272. he affirms, *That to ſay, that God did lay the Guilt of Sin, but not the Sin it ſelf, is contrary to Scripture.* And, *p.* 286, 292. denies *an Imputation, that is not a real Tranſacting of the Sin*: And, *p.* 289. he repreſents this by theſe Similes; *The bloody Coat of a Deer-ſtealer is followed by the Blood hound; and ſtollen Goods taken by the Friend of the Thief, and found with him, and not with the Theif.* He ſaith, *p.* 328. *God makes Chriſt as very a Sinner as the Creature himſelf was. P.* 409. *God lay upon him, the Felony of Thieves, the Murthers of Murtherers*, &c.

*Wherein the Difference is not.*

The Difference is not, 1. Whether Chriſt bare the Puniſhment of our Sins. 2. Nor Whether Chriſt bare the Guilt of our Sins; which is that Reſpect of Sin to the Threatning of the Law, whereby there is an Obligation to bear the Puniſhment. 3. Nor whether Chriſt was eſteemed by Men a Tranſgreſſor and arraigned as ſuch. 4. Nor whether, what Chriſt ſuffered, was not as effectual to put

away Sin, as if our very Sin had been tranſacted on him. All theſe I affirm.

*The real Difference.*

The real Difference lies in theſe things, 1. Whether Sin it ſelf, as to its Filth and Fault, was tranſacted on Chriſt. This the Doctor affirms, and I deny. 2. Whether Chriſt was made and accounted by the Father, the very Tranſgreſſor, the Adulterer, the Blaſphemer, *&c.* This the Doctor affirms, and I deny.

*The Truth confirmed.*

1. To tranſact our very Sins on Chriſt, as oppoſed to Guilt, is impoſſible; for it would argue either a miſtake in the divine Mind, to account him the Committer of our Sins; or a propagation of our corrupt Qualities to him, which is as impoſſible; and any other way to tranſact Sin on him, beſides imputing the Guilt, there is none.

2. It is needleſs to the ends for which our ſins were laid on Chriſt. Sins were laid on Chriſt, that he might make Atonement by ſuffering for them; and ſo releaſe us who had tranſgreſſed. Now, Chriſt, by ſubmitting to the Guilt, as an Obligation to puniſhment according to the Terms of the Covenant of Redemption, was ſufficient to this end, and all that was needful. All that endangered us, was the Threatning of the Law; that which was deſtructive to the Offender, was the Puniſhment included in that Threat. Hence Chriſt by the Father's Appointment, obliging himſelf to ſuffer, and actually ſuffering what he was obliged to;

to; and this upon an Agreement, that, for his ſufferings, we ſhould be releaſed; where is the need of more? The obliquity of the Fact, as againſt the Precept, ſhall not hurt, where the Sanction of the Law is anſwered; and he that ſuffers as Sponſor for another, need not ſuſtain in himſelf the Filthineſs of the Crime, to make him capable of giving Satisfaction, *Gen.* 44. 33. *Philem.* 18.

3. This Tranſacting of the Filthineſs of our ſins on Chriſt, is blaſphemous.

He that took care his Body ſhould not *ſee Corruption*, Act. 2. 3. would much more abhor to take in our Pollution, to need (as the Doctor ſays) a *breathing it out*. *He was holy, harmleſs, undefiled, and ſeparate from Sinners*, Heb. 7. 26. It was condeſcenſion enough that he agreed to be treated as a Sinner; but how odious is it to load him with Sin it ſelf? To ſpit that in his Face, which the worſt of Men abuſed him with? and it would juſtify his Perſecutors who puniſhed him, if that he was really the Perſon the Doctor's Principle repreſents him.

4. Had he been accounted, by the Father, the very Tranſgreſſor, his atonement had been unavailable to us. The Perſon eſteemed a Sinner was uncapable of atoneing; he that muſt redeem us was to be *the Juſt* for the Unjuſt, 1 *Pet.* 3. 18. Whilſt offering himſelf a Sacrifice, he muſt be accounted innocent and blameleſs; an Offering without Spot, *Heb.* 9. 14. All the typical Sacrifices were to be clean. Let none ſay he muſt have no ſins of his own; for if the Filthineſs

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of our Sins is transferred on him, they are as much his own as if they had been originally his; and the Doctor ſaith, They made Chriſt odious to the Father; and more he had not been, if the Sin had been committed by himſelf.

5. Chriſt then ſuffered for his own Sins, and not for ours; this is plain: For by the Doctor's Notion, they ceaſed to be our Sins before he ſuffered, and they became his own; for they were laid on him before he ſuffered for them; yea, before he was obliged to ſuffer for them: This laying of Sins on him, was that without which (the Doctor ſaith, *p.* 294.) he could not juſtly be put to ſuffer. But ſurely none can doubt, but it was the puniſhment of our ſins was laid on Chriſt, and *not his own*, Heb. 7. 27.

*Teſtimonies.*

Let us hear the Judgment of the *Aſſembly*. If you ſee their *Confeſſ. Ch.* 8. *a.* 4. They enumerating the Inſtances of Chriſt's Humiliation, ſpeak nothing of this, though it was far the greateſt, if it were true, as Doctor *Criſp* obſerves, *p.* 380. And in the *Larger Catechiſm*, Q. *How doth Chriſt execute the Office of a Prieſt?* they anſwer, *In his own Offering up himſelf, without Spot, to God, to be a Reconciliation for the Sins of the People.* Surely *without Spot* is very oppoſite to his having all Sin and Filth. Doctor *Owen's Tr. of Juſtif. p.* 284, 285, 287. He vindicates the Reformed from what he calls a *horrid* Conſequence, *viz. That Chriſt was a Sinner*, which was objected, *p.* 283. And he tells us, that the Guilt

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of Sin is an external Reſpect of it; with reſpect of the Sanction of the Law only, this is ſeparable from ſin, and this alone was imputed to Chriſt. And he at large proves that this Imputation of Guilt to Chriſt, is the meaning of Chriſt's being made Sin for us: *He laid on him the Iniquities of us all.* And, *p.* 511. he ſaith, The Imputation of Sin unto Chriſt, did not carry along with it *any* of the Filth or Pollution of Sin to be communicated to him by Transfuſion, a thing impoſſible: So that *no* Denomination can thence ariſe, which ſhould include in it any reſpect to them; a Thought hereof is impious, and diſhonourable to the Son of God. And then he next infers, that Chriſt could not be called an Idolater, Adulterer, *&c.* Reader, thou mayſt in other places find Doctor *Owen* as poſitive againſt Doctor *Criſp* in this as VVords can expreſs.

*The Ground of Doctor* Criſp's *Miſtake.*

He ſeems to ſpeak of Sin as a poſitive material thing, and doth not diſtinguiſh between God's laying our Sins on Chriſt as a Phyſical Act, and as a Moral Act; and ſeems not to apprehend what the true Notion of imputing a thing to another in Law in criminal Caſes, is; hence becauſe laying a material Burthen on a Shoulder, is putting that very Burthen there, he thinks God took our very Sins and placed them on Chriſt: whereas God's laying our Sins on Chriſt, is a moral Act of God, as a Rector; *i.e.* he agreed and appointed, that Chriſt ſhould in his Perſon

Perſon ſtand obliged to bear the Puniſhment of our Sins, that we might obtain Pardon; and that puniſhment was actually laid upon him, and ſuffered by him. Hence alſo, becauſe a man bound in a Bond for Money becomes a Debtor; therefore he thinks becauſe Chriſt ſuffered to ſave the Idolater, or Blaſphemer, therefore Chriſt muſt be the very Idolater and Blaſphemer; whereas Chriſt, paying our Debts was a Satisfaction for Criminals, not a Payment of Money; And yet it's plain, that if I were bound for Money for one, that by Drunkenneſs waſts his Eſtate, my being bound to pay the Money, doth not argue that I was the Drunkard, or muſt by the Creditors be ſo accounted, when I make the Payment. Becauſe Chriſt was made Sin, that is, an Offering or Sacrifice for Sin; therefore he thinks our very ſin was on him, and he made filthy. To add no more, becauſe Men wickedly arraigned him as a Blaſphemer, therefore the Doctor thinks he was ſo indeed, and in God's Account.

CHAP.

# CHAP. III.

## *Of the Diſcharge of the Elect from Sins upon their being laid on Chriſt.*

*Truth.* THE Atonement made by Chriſt, by the Appointment of God, is that, for which alone the Elect are pardoned, when it is applied to them. But the Elect are not immediately pardoned upon Chriſt's being appointed to ſuffer for them, nor aſſoon as the Atonement was made; nor is that Act of laying ſins on Chriſt, God's forgiving-Act, by which we are perſonally diſcharged.

*Errour.* The very Act of God's laying Sins on Chriſt upon the Croſs, is the very actual Diſcharge of all the Elect from all their ſins.

*Proved that this is Doctor* Criſp's *Opinion.*

This is ſo much the declared Opinion of the Doctor, that it runs, as a Line, through all his Diſcourſes; and is the foundation he builds moſt upon. *P.* 298. *I ſay, all the Weight, and all the Burthen, and all that very Sin it ſelf, is long agone laid upon Chriſt; and that laying of it upon him, is a full Diſcharge, and a general Releaſe and Acquittance unto thee; that there is not any one Sin now to be charged upon thee.* See *p.* 375. 281, 285. and hence he ſhews, that *the Elect are juſtified before they do believe; otherwiſe,*

*therwiſe, till ſuch Believing, the Perſon of the Elect doth bear his own Tranſgreſſion, and is chargeable for his own Tranſgreſſions.* p. 616, 617. See more *Ch.* 9.

*Wherein the Difference is not.*

The Difference is not, 1. Whether Chriſt made a full Atonement for ſin. 2. Nor whether that ſhall in time be applied to the Elect for their actual Remiſſion as the Effect of it. 3. Nor whether we be ſo far releaſed thereupon, as that God can demand no Atonement from any who ſhall ſubmit to the Goſpel-way of the Application of it. 4. Nor whether the Law be anſwered, and God's Honour ſo vindicated thereby, that the ſins of Men cannot hinder an Offer and Promiſe of Forgiveneſs, and Life. 5. Nor whether, when we are pardoned, the whole meritorious Cauſe of Pardon be that Atonement; and what is required of Sinners is only a Meetneſs to receive the Effects of it. 6. Nor whether this Atonement was the only way of Forgiveneſs, which we can apprehend. All theſe I affirm.

*The real Difference.*

The real Difference is, 1. Whether the Elect were actually diſcharged of all their ſins at the time that Chriſt made Atonement. This the Doctor affirms; and I deny. 2. Whether that very Act of God's laying Sins upon Chriſt, on the Croſs, be the Diſcharge of the Elect from all ſin. This the Doctor affirms and I deny.

*The Truth confirmed.*

The firſt point of Difference thou mayſt find handled in Chap. 1, 9, 11, 12. the laſt I do refer to in this Chap. *viz.* that the very Act of laying of Sin on Chriſt upon the Croſs, is not the actual immediate Diſcharge of the Elect from ſin.

1. It was not the Will or Purpoſe of God or Chriſt, that the laying of our ſins on Chriſt ſhould be the immediate Diſcharge of the Elect. I ſuppoſe thou wilt grant, that if it was not the Will of God or Chriſt, that this ſhould diſcharge them; then it did not diſcharge them. And it's plain, God did not will it ſhould be ſo: For we have a full Account, that it is the Elect when he is a Believer, that is to be diſcharged. *Joh.6.40. This is the Will of him that ſent me, that every one which ſeeth the Son, and believeth on him, may have everlaſting Life.* The Decree it ſelf adjuſted this Order: 1 *Pet.* 1. 2. *Elect according to the fore-knowledge of God the Father, through ſanctification of the Spirit unto Obedience, and ſprinkling of the Blood of Chriſt.* This is further evidenced elſewhere; even in all ſuch Places as be produced to prove that Faith and Repentance is required to our actual Remiſſion, and that declare the Impenitent and Unbelieving to be unpardoned: For we cannot ſuppoſe, that Chriſt's revealed Will in his Word is repugnant to his Purpoſes, when dying; or that he ſhould add other Requiſites to the Pardon of the Elect, if they were immediately pardoned on his Death.

2. This

2. This overthrows the whole Scheme ſo wiſely contriv'd for the Diſtribution of the Effects of his Death. Things are ſo adjuſted that, forgiving the Elect, ſhould be an Effect of Chriſt's Kingly Office, as well as his Prieſtly Office: *He is exalted to be a Prince, and a Saviour, to give Repentance, and Remiſſion of Sins, Acts* 5. 31. The Holy Ghoſt is to influence in the Application of Chriſt's Merits for Forgiveneſs, 1 *Cor.* 6. 11. *But you are waſhed; but you are ſanctified, but you are juſtified, in the Name of the Lord Jeſus, and by the Spirit of our God.* Hence the Deſign of the Goſpel-Miniſtry is *to open mens eyes, and turn them from Darkneſs to Light, and from the power of Satan to God, that they may receive Forgiveneſs of Sin, Act.* 26. 18. It's a Mercy received in this Order, which is quite overturned, if the Elect be diſcharged when Chriſt died.

3. By the oppoſite Errour, the Elect would have been diſcharged, if Chriſt had never riſen again. For, if meer laying our Sins on Chriſt did acquit the Elect, let Chriſt never have riſen, we were rid of them, they ceaſed to be ours; and ſo could not condemn us, by returning upon our Perſons, tho' Chriſt had continued dead; yea, his continuing dead had been the ſureſt Releaſe. Whereas we are ſaid to be *begotten to a lively hope by Chriſt's reſurrection*, 1 Pet. 1. 3. *and ſaved thereby*, 1 Pet. 3. 21.

4. Yea, if taking ſins off from the Elect, and laying them on Chriſt, was their Diſcharge,

charge, they would be diſcharged before the ſufferings and Death of Chriſt: This appears; for they were laid on Chriſt before he ſuffered; and, according to the Doctor's Scheme, were taken off us, to lay on Chriſt; and their being laid on Chriſt, made the Sufferings of Chriſt to be juſt: From which it muſt follow, that the Elect were eaſed of their Burthen before Chriſt ſuffered; yea it would be eaſily proved, they were releaſed tho' he had not ſuffered.

5. If this Errour hold, the Goſpel-Notion of Forgiveneſs by the Blood of Chriſt, is deſtroyed. Forgiveneſs denotes the Perſon guilty; and it's a judicial Act of God, as a Rector, acting by the Goſpel-Rule; and this ſuppoſeth the full and perfect Atonement made by Chriſt, and the Grant made in the Virtue thereof. But, in the Doctor's Opinion, the Perſon is never guilty; for ſins were laid on Chriſt before we were born, and therefore they were never upon us. A judicial Act by a Rule, there is none; for the Goſpel-grant of Pardon, is not to the Elect, as elect; but as penitent Believers; neither is the Atonement of Chriſt ſuppoſed to our Forgiveneſs: For the Doctor owneth, that our ſins being laid on Chriſt is before the making of the Atonement; and without our ſins lay on Chriſt, he could not juſtly be puniſhed. So that, our Diſcharge being a Transferring of ſin from us to Chriſt, and this being done before Chriſt made Atonement, we are diſcharged, not for the Atonement of Chriſt, nor by an Act of Forgiveneſs

giveneſs for the ſake of this Atonement. I need not add, that by this Notion, Heathens may be in a pardoned ſtate, and there's no need of the Goſpel, or Knowledge of Chriſt, to bring them out of a ſtate of Wrath.

*Teſtimonies.*

Thou haſt read before, *Ch.* 1. How the *Aſſembly*, and *the Elders at the Savoy* declare, We are not juſtified before the Spirit apply Chriſt to us in our effectual Vocation. They both agree in *Conf. ch.* 8. *a.* 1. That God, from Eternity, gave Chriſt a People to be his Seed, and to be by him in time redeemed, called, juſtified, ſanctified, and glorified. Here thou ſeeſt Redemption, and Juſtification are diſtinct things; and the Elect are, in Time, called before they be juſtified. In the Larger *Catechiſ.* Q. *What doth God require of us, that we may eſcape his Wrath and Curſe due to us?* The *Aſſembly* anſwer, *That we may eſcape Wrath*, &c. He requireth of us, Repentance towards God, and Faith towards our Lord Jeſus, and the diligent Uſe of the outward Means whereby Chriſt communicates to us the Benefits of his Mediation. Here thou ſeeſt, that, 1. We may be, for a time, without the Benefits of Chriſt's Mediation. 2. That, notwithſtanding his Mediation, we are under the Curſe and Wrath, as ſtill due to us for ſin, till we repent and believe: For it's to eſcape theſe, God requires Repentance and Faith. 3. It's by Means attended to and operating on us; that the Benefits

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of Christ's Mediation are communicated for the Removal of the Curse and Wrath. VVhat can be more fully spoken against our being discharged when Christ suffered; yea or before we repent and believe?

The *Synod of New-England* condemn this Speech, *viz.* To say, *We are justified by Faith, is an unsafe Speech*: VVe must say we are justified by Christ; the Synod tells us *it is no unsafe Speech*.. But on the contrary, to say a Man is justified before Faith, or without Faith, is unsafe, as contrary to the Language of the Scripture, *p.* 17, 18.— and they confute That as the 68. Errour, *viz. Faith justifies an Unbeliever*, that is, the Faith that is in Christ justifies me that have no Faith in my self. *p.* 13. Doctor *Owen of Justif. p.* 306. saith, But yet the Act of God, in laying our sins on Christ, conveyed no actual Right and Title to us unto what he did and suffered: They are not immediately thereon, nor by virtue thereof *ours*, *or esteemed ours*; because God hath *appointed somewhat else*, not only antecedent thereunto, but as the *Means* of it, unto his own Glory.

*The Grounds of the Doctor's Mistakes.*

Because it was God's Act to appoint Christ to suffer for our sins, that we might in his VVay and Time, be discharged; therefore he thinks we are immediately discharged by that Act. Because Christ's Atonement is the sole meritorious Cause of Forgiveness; therefore he thinks God suspends not Forgiveness till he works any thing else in the Soul, which

which he hath made requiſite to our being forgiven; tho' not as any meritorious cauſe. Becauſe the Scape-Goat carried their ſins into the Wilderneſs, who expreſſed their Faith and Repentance, by laying on hands on it, and confeſſing ſin; therefore the ſins of men are taken away by Chriſt, while they continue impenitent and unbelieving.

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## CHAP. IV.

### *Of the Elect's ceaſing to be Sinners, from the time their Sins were laid on Chriſt.*

READER, I ſhall premiſe, 1. Men are ſinners, or ceaſe to be ſinners, in ſeveral diſtinct Reſpects: 1. As to the Filth and Obliquity of Sin; with reſpect to this, they are more or leſs ſinners, according to the degree of their Innocence and Holineſs. 2. With ſome, as to the Guilt of ſin, which refers to the Sanction of the Law againſt Offenders: With reſpect to this, the Offenders be more or leſs ſinners, as they are forgiven, or not forgiven. 3. As to the Charge of the Fact, which was ſinful, with reſpect to this neither After-ſanctification nor Pardon, will deliver a Tranſgreſſor from having been a ſinner; the Fact was his: The firſt and laſt denominate one a ſinner moſt properly: The ſecond denominates a Man puniſhable, but not

not a ſinner formally.

2. In the whole Scheme of the Doctor's Principles, it's the Elect, as elect, who ceaſe to be ſinners: Therefore, when he ſpeaks of a Believer, he doth not mean, he was a ſinner before he believed; for he ſtates the time to be when Chriſt had our ſins laid upon him, *viz.* on the Croſs. Having explained the Title of this Chapter, I proceed.

*Truth.* An elect Perſon ceaſeth not to be a ſinner, upon the laying of our ſins upon Chriſt; that is, he remains a ſinner, as to the Guilt, till he believes; (if Adult.) He is a ſinner, as to the Filth of ſin, till he be ſanctified. He is a ſinner, as to the charge of the ſinful Fact he commits, and that even after Pardon and Sanctification: Nevertheleſs, he is free from the Curſe when he is pardoned, and ſhall be purged from all the Filth of ſin when he is perfect in Holineſs. And tho' Chriſt did bear the Puniſhment of our Iniquity; yet it never was Chriſt's Iniquity, but ours.

*Errour.* The Elect upon the Death of Chriſt, ceaſed to be ſinners; and, ever ſince their ſins are none of their ſins, but they are the ſins of Chriſt.

*Proved that this is Doctor* Criſp's *Opinion.*

The Doctor puts this Objection, p.8. *Muſt not he be reckoned to be a ſinner while he doth ſin?* A. *I anſwer, No: Tho' he doth ſin, yet he is not to be reckoned a ſinner; but his ſins are reckoned to be taken away from him*, &c. *A Man doth ſin againſt God; God reckons not his ſin to be his; he reckons*

*it*

*it Christ's, therefore he cannot reckon it his.* This he endeavours to prove, p. 270. *If thou hast part in the Lord Christ,* (which he thinks all the unbelieving Elect have) *all these Transgressions of thine, are become actually the Transgressions of Christ, and so cease to be thine; and thou ceasest to be a Transgressor, from that time they were laid upon Christ, to the last hour of thy Life: So that now, thou art not an Idolater; thou art not a Thief,* &c. *Thou art not a sinful Person, what sin soever thou committest,* p. 271. *So that, if you would speak of a sinner, supposing that Person, of whom you speak, to be a Member of Christ* (i. e. *Elect*) *you must not speak of what he manifests, but of what Christ was.*

*Wherein the Difference is not.*

The Difference is not, 1. Whether the pardoned Sinner shall be delivered from Condemnation. 2. Nor whether God, for Christ's sake, will deal with a pardoned Sinner, as if he had not been a Sinner. 3. Nor whether Forgiveness doth take away Sin, as to its Obligation to Punishment. 4. Nor whether the Atonement of Christ, when it's applied in its full Effects, will perfectly remove all Punishment, and purge away all Filth and Defilement from the Elect. Each of these I affirm.

*The real Difference.*

1. Whether, because Christ obliged himself to bear the satisfactory Punishment of our sins, did they therefore become the sins of Christ? This the Doctor affirms, and I deny.

deny. Of which I have spoken, *Chap.* 2. 2. Whether our sins were pardoned when Christ suffered on the Cross? This the Doctor affirms, and I deny: Of this, see *ch.* 1. and 3. and 12. *&c.* 3. Whether even they that are Members of Christ, yet if they do sin, are they Transgressors and Sinners; and are the sins they commit, their sins? This the Doctor denies and I affirm.

*The Truth proved.*

One would think this needed no proof, unless it were a doubt, whether a rational Subject, transgressing the Law of God, be a Transgressor; or that he that doth a sinful Fact is a doer of it; or whether it be his sinfull Fact who doth act it: And yet the Point is included in these plain things. Need I add? 1. Christ teacheth Believers to pray for the Pardon of Sins as their own Sins. *Forgive us our Sins*, *Luke* 11. 4. It would be vain to object, they pray for the Manifestation of Pardon; for were it so; yet it's for our sins. It would sound strange to pray, Forgive us the sins of Christ.

2. The Saints in Scripture, esteemed their sins to be their own sins, and themselves sinners, when they committed sin, or found its motions: *Though our Iniquities testify against us*, Jer. 14. 7. *As for our Iniquities we know them*, Isa. 59. 12. *Take away mine Iniquity*, Job 7. 21. *Lord pardon my Iniquity*, Ps. 25. 11. Was it not his *own* sin that *Peter* wept for? And whose sin caused the incestuous Man's sorrow? See 1 Joh. 1. 9. *Confess our Sins.*

3. God reckons mens ſins to be their own; he reproves them as theirs; he forgave them as theirs, 1 *Joh.* 2. 12. *Jer.* 33. 8. Surely, the few things which God had againſt *Thyatira*, were the ſins of that Church, *Rev.* 2. 20. Were they not *Laodiceans* ſins which God calls her to repent of? *Rev.* 3. 19. and whoſe ſin was that, which *Paul* wiſhed might not be laid to their charge who deſerted him? 2 *Tim.* 4. 16.

4. Mark what will follow hence: No elect members of a Church is juſtly cenſured for offences, and no Chriſtian criminal ſhould be puniſhed; for they are not the ſinners; the ſin is not theirs. A hundred ſuch conſequences naturally proceed from this error, which fully tends to render ſin and ſinners innocent: Not to ſay what Popery is in it; as if juſtification did remove the filth of ſin.

*Teſtimonies.*

Whatever I ſhall hereafter cite from the *Aſſembly and Elders at the* Savoy, to prove that God ſees Sin in Believers, and what Afflictions God brings on Believers for ſin, and the Neceſſity of renewed Pardon, will declare their full conſent, and each of theſe Heads prove the preſent Truth; of which, ſee *Chap.* 1. 6, 17. 18, 19.

The Synod of *New England* condemn this as a blaſphemous Speech of their *Antinomians*, *If Chriſt will let me ſin, let him look to it, upon his Honour be it*, *P.* 19. And alſo, *That if I be Holy, I am never the better accepted of God; if I be unholy, I am never the worſe*, &c. Dr. *Owen* of *Juſtif.* faith, *P.* 284. To imagine

gine ſuch an Imputation of our ſins to Chriſt, as that thereon they ſhould ceaſe to be our ſins, and become his abſolutely, is to overthrow that which is affirmed; for on that ſuppoſition Chriſt would not ſuffer for our ſins. And a few Lines after, he adds, No Non-imputation of ſin, as unto Puniſhment, can free the Perſon, in whom it is, from being formally a Sinner.

*The Grounds of the Dr's. Miſtake.*

He thinks, becauſe God removes our ſins by Pardon, ſo as to acquit us from Puniſhment; therefore our ſins ceaſe to be ours. Becauſe a pardoned Perſon is diſcharged from Condemnation; therefore he thinks, that Perſon is not to be denominated a Sinner from the Violation of the Precept. Becauſe Chriſt took upon him to make ſatisfaction for ſin; therefore he thinks no Filth can cleave to the Offender, nor he be a Tranſgreſſor by the Offence.

I need not warn thee how the Doctor ſpeaks of laying our ſins on Chriſt, *P.*339. and the actual forgiving them, as if they were the ſame thing; but they differ, as is manifeſt in *Chap.* 3.

## CHAP. V.

### *Of the Time when our Sins were laid on Chriſt, and continued there.*

*Truth.* THE Obligation of ſuffering for our Sins was upon Chriſt, from his undertaking the Office of a Mediator, to the Moment wherein he finiſhed his ſatisfactory Atonement. The Puniſhment of our ſins lay upon Chriſt, from the firſt moment, to the laſt of his State of Humiliation.

*Errour.* The Time when our ſins were laid actually on Chriſt, was, when he was nailed to the Croſs, and God actually forſook him; and they continued on him till his Reſurrection.

*Proved that this is the Dr's. Opinion.*

He tells us, *P.* 356. *Now there was a pitcht time wherein God did ſerve Execution actually upon him, and that was, when God did forſake this Son of his, when he called him forth, and charged ſin upon him.* And, *P.* 357. *Look upon the Execution, or rather the ſerving of the Execution,* that is, *the actual laying of Iniquity upon Chriſt; this Iniquity was laid upon him at that inſtant, when he was upon the Croſs, and God nailed the ſins of Men to the Croſs of Chriſt, and from that time there was not one ſin to be reckon'd,* &c. 360.

*Wherein the Difference is not.*

It is not whether God withdraws, and the Death of Chriſt were the very eminent compleating

pleating Parts of Chriſt's propitiatory Sufferings. This I affirm.

*The Real Difference.*

Whether our ſins were not laid upon Chriſt (in a ſcripture Sence) before he was upon the Croſs; and whether, what he ſuffered before his Crucifixion, were propitiatory Sufferings for our ſins. This the Doctor's Aſſertion oppoſeth, and I affirm.

*The Truth Confirmed.*

Reader, Take with thee what hath been ſaid *Chap.* 2. that the Filth of ſin was not laid on Chriſt; and it remains, that what I am to prove, is either, 1. That Chriſt was under an Obligation to bear the Puniſhment of ſin before his Crucifixion Or, 2. That he actually ſuffered ſome of the Puniſhment of ſin before his Crucifixion. And can there be a Neceſſity of ſaying much of either? As to the *Firſt*, Whatever proves a Covenant of Redemption, what ever Grant was made of ſaving Benefits to any fallen Sinner, before the Death of Chriſt, in truſt of his executing what he had engaged; yea, all ſuch Expreſſions, *as I come to do thy Will*, Heb. 10. 57. *For this cauſe I came unto this Hour*, and the like, do prove that he was bound to the bearing of Puniſhment as our Sponſor, before he was on the Croſs. As to the *Second*, I would only note, 1. That the whole of his Humiliation was a degree of his ſuffering for ſin, and ſo a part of his Satisfaction. His being made lower than the Angels by being incarnate, his Poverty, his Temptations, his Stoning, his Reproaches, his Whippings, his Agony in the

Garden, his Arraignment, his Condemnation, Buffettings, Spitting on him, being crowned with Thorns, and many more; were they real Sufferings or no? if they were Puniſhments, what were they for? except for ſin: How could he otherwiſe be ſubject to them any more than to Death it ſelf? 2. The Effects and Fruits of ſatisfactory Sufferings, are aſcribed to ſeveral of his Sufferings, beſides his Crucifixion, 2 *Cor.* 8. 9. *For your Sakes he became poor, that ye through his Poverty might be rich.* Iſa. 53. 5. *With his Stripes we are healed*; and ſundry other places. Nay, to ſuppoſe any Degree of Suffering on Chriſt, and not our Sins laid on Chriſt, even though in the Doctor's Sence, would overturn the whole Chriſtian Religion, and juſtifie the Socinians.

*Teſtimonies.*

The Aſſemblies Leſſer Catechiſm, Q. *Wherein did Chriſt's Humiliation conſiſt?* A. *In his being Born, and that in a low Condition, made under the Law, undergoing the Miſeries of this Life, the Wrath of God, and the curſed Death of the Croſs; in being buried, and continuing under the Power of Death for a time.* Thou ſeeſt Chriſt's Incarnation, or being Born, and ſeveral other things before Chriſt's Crucifixion, are parts of his Humiliation.

*The Ground of the Doctor's Miſtake.*

Becauſe the hidings of God's Face, and eſpecially the dying Sacrifice of Chriſt, did ſo compleat and finiſh the Work of Satisfaction as the principal parts thereof, therefore he thinks our Sins were not laid on Chriſt till then.

CHAP.

# CHAP. VI.

## *Of God's Separation from, and Abhorrence of Chriſt, while our Sins lay upon him.*

*Truth.* THough God teſtified his threatned Indignation againſt Sin, in the awful Sufferings of Chriſt's Soul and Body in his Agony, and ſuſpended thoſe delightful Communications of the Divine Nature, to the Humane Nature of Chriſt, as to their wonted Degrees; yet God was never ſeparated from Chriſt, much leſs during his Body's lying in the Grave; neither was the Father ever diſpleaſed with Chriſt; and far leſs did he abhor him, becauſe of the Filthineſs of Sin upon him.

*Errour.* Chriſt was on the account of the Filthineſs of Sins, while they lay upon him, ſeparated from God, odious to him, and even the Object of God's Abhorrence, and this to the time of his Reſurrection.

*Proved that this is Dr.* Criſp's *Opinion.*

He ſaith, *P.* 294. *Nay, from this I affirm, as Chriſt did bear our Iniquity, ſo Chriſt for that Iniquity was ſeparated from God, and God was here ſeparated from Chriſt, or elſe Chriſt ſpake untruth.* *P.* 295. The Doctor puts an Objection, *It may be this forſaking was but for a little time.* He ſaith, *To this I anſwer, it was as long as Sin was upon him; had not Chriſt breathed out the Sins of Men that were*

*upon him, he had never ſeen God again; he having taken Sin upon him, he muſt unload himſelf of Sin before he can be brought near to God,* &c. *There was a Separation and Forſaking when Chriſt died but at his Riſing there was a Meeting again, a kind of renewing his Sonſhip.* P. 408. *It is a higher Expreſſion of Love, that Chriſt ſhould bear the Sins of Men, than that he ſhould be given to die for Men,* &c. *Affliction is not contrary to the Nature of God; God can ſmile upon Perſons when they are under the greateſt Scorn,* &c. *But where the Lord doth charge any Sin, the Lord hath an* Abhorrence *there.* P. 379, 380. He ſhews, *That Chriſt to be a Scorn; yea, for God to make him ſuffer the moſt accurſed Death of the Croſs, is far leſs than to make him ſin, becauſe all this may agree to the Nature of God; but Iniquity is the hatefulleſt thing in the World to God; where Iniquity is found, a* Toad *is not ſo odious nor ugly to Man, as that Perſon is in the Sight of God.* P. 180. *All that Filthineſs and Loathſomeneſs of our Nature, is put upon Chriſt; he ſtands, as it were, the Abhorred of the Lord.*

*Wherein the Difference is not.*

1. It is not whether the Soul of Chriſt endured the Effects of God's Wrath againſt ſin, and was amazed thereat as well as at the Importance of the Work he was engaged in, and the Enemies he was to encounter with, and the Sacrifice he was to make, *&c.* 2. Nor whether the Divine Nature ſuſpended for a while on the Croſs the delightful Communications of it ſelf, as to the *Degrees* it was accuſtomed

cuſtomed to emit to the humane Nature of Chriſt. Theſe with awe I freely affirm.

*The Real Difference.*

1. Whether Chriſt was ſeparated from God. This the Doctor affirms, and I deny. 2. Whether Chriſt was at any time under God's Abhorrency, or odious to him, becauſe under the Loathſomeneſs of Sin. This the Doctor affirms, and I deny; yea, not without Deteſtation. 3. Whether Chriſt was thus on the account of the Filthineſs of Sin upon him, ſeparated from, and under the Abhorrency of the Father, during his lying in the Grave. This the Doctor affirms, and I deny it of that time, and any other, or elſe it would be true for the whole time of his Humiliation.

*The Truth Confirmed.*

1. This Separation was impoſſible, becauſe of the Union between the Divine and Humane Nature of Chriſt in one Perſon. This Union could not be diſſolved, nor could all Communications of Comfort or Strength from the Divine Nature be interrupted while the Union remained. Yea, the Humane Nature of Chriſt had never a perſonal Subſiſtence of its own, but was aſſumed by the eternal Word, the ſecond Perſon, of one Eſſence with the Father.

2. The Father had promiſed conſtant Supports to Chriſt, in the whole of his Undertakings and Sufferings, and his comfortable Preſence with him, *Iſa.* 42. 1, 4, 6. *Iſa.* 50. 7, 8, 9.

3. The Doctor, of all Men, had leaſt reaſon to aſſert this Separation, when he had ſo

exceeded in telling us, *P.* 379. *That the Divine Nature is a kind of Soul to the Humanity, consisting of Soul and Body, and is the Form and Strength of both,* &c. *The God-head gives Life to Christ, and so all the Sufficiency to bear Iniquity proceeds from the Divine Nature of Christ.* And, *P.* 378. *Should Iniquity be laid on the Humane Nature, and the Divine Nature not support the Humane Nature, it would have sunk under sin.* Reader, is it not strange, that after this, the Doctor should affirm a Separation, and that for all the time when Iniquity was upon Christ?

4. The Lord Jesus could not be abhorred, or odious to God, for in him God was always *well pleased*, Isa. 42. 1. Mat. 17. 5. He was now yielding the highest Act of Obedience, and so there was at least no cause of Offence; yea, God loved him for this, *John* 10. 17, 18. the Person of the Son was always Gods *Delight*, from Eternity to Eternity, *Prov.* 8. 30. and could not but be so. Christ must have been as odious to himself as to the Father, for he is of the same Holy Essence.

Reader, How horrid a sound must it have to a Christian Ear, to say, A Christ *odious* to God, *abhorred* by the Father, and that, because he was a loathsome, a detestable, an abominable and filthy sinner for a time.

This Point carries that Aspect, that from Regards for the Doctor, I will not insist on it. nor its necessary Consequences, and yet upon this depend many of his Positions.

5. Christ

5. Chriſt could not be thus ſeparated from, and be, as it were, the Abhorred of the Lord, while his Body lay in the Grave, for then his Soul could not *be in Paradiſe*, as it was when his Body was in the Grave, *Luk.* 23. 43. Alas! how can any bear to think, that (as the Doctor affirms) *he never ſaw God's Face all that while*? Where was he? Yea, What tormenting Agitations of Soul muſt he be under, even after Death, in the unſeen State? The Papiſts indeed tell us he was in Hell; but they aſſign Purpoſes more becoming Chriſt's being there, than the Doctor's Poſition imports. It was the height of Hell, for Chriſt to be baniſhed from God's Face, and be under his very Wrath and Abhorrence all that time, and his Mind tormented with the Filth of Sin made his: He never would have been a Saviour on Terms ſo inconſiſtent with his Perſon. But the whole Notion is contrary to Scripture, for under the greateſt Abatements of Comfort, he owns God's Preſence and Relation: *My God, My God*, Matth. 27. 46. and juſt upon his loud Cry, he ſaid, *Father, into thy Hands I commit my Spirit*; *and having ſaid thus he gave up the Ghoſt*, Luk. 22. 46. Was there a Separation or Abhorrence, when he thus addreſſeth himſelf to God, as his God, and his Father? Did he never come near God all that while, when God received his Spirit, or rejected his Prayer? which God never did reject: *Joh.* 11. 42. *Me thou heareſt always.* See *Pſ.* 69. 13, 14, 15, 17, 18. *Pſ.* 22. 18, 19, 20, 24. *Heb.* 5. 7. *He was heard in that he feared*, which refers to this time.

*Teſti-*

*Teſtimonies.*

The Opinion I oppoſe, is ſuch, that I will only inſtance the Words of Doctor *Owen of Juſtif. P.* 286. *There was no reaſon why God ſhould hate Chriſt for his taking on him our Debt, and the Payment of it. And ſuppoſe a Perſon out of an heroick Generoſity of Mind, an* ἀντίψυχον *for another, ſo as to anſwer for him with his Life. Would the* moſt cruel Tyrant *under Heaven, that ſhould take away his Life, in that caſe hate him.* And then the Doctor ſhews here, and *P.* 287. the Word *Hate* ſignifies either an Averſion or Deteſtation of Mind, or only a *Will of Puniſhment*: In the firſt Sence, ſaith he, there was no ground why God ſhould hate Chriſt on the Imputation of Guilt unto him; ſin inherent renders the Soul polluted, abominable, and the only Object of Divine Averſation: But Chriſt was undefiled, *&c.*

*The Grounds of the Doctor's Miſtake.*

The Doctor doth not diſtinguiſh between the Effects of Wrath, and the Effects of VVrath. Becauſe God forſook Chriſt, as to the uſual Degrees of Comfort, he thinks Chriſt was ſeparated from God. Becauſe he that is formally a ſinner, is odious to God; therefore he thinks Chriſt was odious to God, who had on him the Puniſhment of ſin, with the Guilt or Obligation to bear this Puniſhment by his own Conſent; neither of which have any thing of the Loathſomeneſs of ſin. I know not why he thinks Chriſt came not near God from the time of his Death, to his Reſurrection; unleſs becauſe of his Conceit, that

that the Loathſomeneſs of ſin being on him, God could not bear the ſight of him till he had ſweat it out; a Reaſon too horrid for me to ſay more to, and indeed inconſiſtent with the Notion of a Mediator for the ſins of others.

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## CHAP. VII.

### *Of the Change of Perſon between Chriſt and the Elect, and their being as Righteous as he.*

*Truth.* THE Mediatorial Righteouſneſs of Chriſt is ſo imputed to true Believers, as that for the ſake thereof they are pardoned and accepted unto Life eternal, it being reckoned to them, and pleadable by them for theſe Uſes, as if they had perſonally done and ſuffered what Chriſt did as Mediator for them, whereby they are delivered from the Curſe, and no other Atonement nor meriting Price of ſaving Benefits can be demanded from them. Nevertheleſs this Mediatorial Righteouſneſs is not ſubjectively in them; nor is there a Change of Perſon betwixt them and Chriſt, neither are they as righteous as he but there remain Spots and Blemiſhes in them, untill Chriſt by his Spirit perfect that Holineſs begun in all true Believers; which he will effect, before he bring them to Heaven.

*Error.*

*Error.* Every Believer (or elect Perſon) is as righteous as Chriſt, and there is a perfect Change of Perſon and Condition betwixt Chriſt and the Elect; he was what we are, and we are what he was, *viz.* perfectly holy, and without Spot or Blemiſh.

*Proved that this is Dr.* Criſp's *Opinion.*

*P.* 270, 271. The Doctor ſaith, *Mark it well, Chriſt himſelf is not ſo compleatly righteous, but we are as righteous as he; nor we ſo compleatly ſinful, but Chriſt became, being made ſin, as compleatly ſinful as we. Nay, more, we are the ſame Righteouſneſs, for we are made the Righteouſneſs of God; that very Sinfulneſs that we were, Chriſt is made that very Sinfulneſs before God. So that here is a direct Change, Chriſt takes our Perſon and Condition, and ſtands in our ſtead; we take Chriſt's Perſon and Condition, and ſtand in his ſtead. What the Lord beheld Chriſt, that he beholds the Members of Chriſt to be,* &c. *So that if you reckon well, you muſt always reckon your ſelves in anothers Perſon, and that other in your Perſon.* And, *P.* 180. *God gives his Son Chriſt,* &c. *God gives the Perſon of Chriſt to Men, as much as to ſay, God gives Chriſt to ſtand in the room of Men, and Men ſtand in the room of Chriſt. So that in giving Chriſt, God is pleaſed, as it were, to make a Change, and all the Lovelineſs the Perſon of Chriſt hath, that is put upon us, and we are as lovely with him, even as the Son himſelf.* And, *P.* 158. *Here is a Perſon in Blood in a loathſome Condition, but for all this, as loathſome as the Perſon is in himſelf, and in his own Nature, yet here is Perfection of Beauty,* &c. On the

the account of this, he saith, *P.* 428. *We appear before God perfect in Holiness.* And, *P.* 419, 420. *Christ draws up and exhales that Impurity which Men live in,* &c. *and when Men are without Spot, and all fair, God falls in Love with them,* &c. *The Church hath no Blemish at all, no Imperfection.* See more of this in *Chap. Of Union.*

*Wherein the Difference is not.*

1. It is not whether the mediatioral Righteousness of Christ (habitual, active and Passive) be a Righteousness sufficient to, and designed for the Salvation of the Elect.

2. Nor whether our Justification, and all other Benefits, when we are made Partakers of them, be the Fruits of this Righteousness, as the only meritorious Cause of them.

3. Nor whether Christ's Sufferings and Obedience were so in our Stead, that God cannot exact from us any other Atonement for Sin, or meriting Price of any Gospel-blessings.

4. Nor whether Christ, by his Righteousness, merited for all the Elect, that they should in his Time and Way be certainly Partakers of its saving Effects; and did not only purchase a conditional Grant of those Effects, *viz.* That Proposition, *He that believeth shall be saved.*

5. Nor whether, besides these Effects being made ours, the very Righteousness of Christ is imputed to true Believers, as what was always undertaken and designed for their Salvation, and is now effectual to their actual Pardon and Acceptance to Life: Yea, is pleadable by them as their Security, and is as useful

to

to their Happineſs, as if themſelves had done and ſuffered what Chriſt did.

6. Nor whether Chriſt by his Righteouſneſs merited and by his Spirit doth renew the Hearts of his Members, and will in time ſo communicate of his Grace to them, as that they ſhall be perfectly holy, even without Spot and Blemiſh.

7. Nor whether the Spots and Blemiſhes remaining in a godly Man, do conſiſt with his juſtified State, and ſhall not caſt him out of God's Favours. All theſe I do affirm.

*The real Difference.*

The Difference lies in theſe Points, 1. Whether there be a Change of Perſon between Chriſt and the Elect? yea, or betwixt Chriſt and Believers? This the Doctor affirms, and I deny. 2. Whether the Mediatorial Righteouſneſs of Chriſt be ſubjectively in us? This the Doctor affirms, and I deny; though as it is in Chriſt, I grant it is imputed to the ſaving Advantages of all his Seed as much as if it were in themſelves. 3. Whether we are as righteous as Chriſt, is a proper or ſafe Speech? This the Doctor affirms, and I deny; though I yield, that we are for the Sake of his Righteouſneſs delivered from the Guilt of Sin, and entitled to Life; yea, accepted with God againſt all excluding Bars. 4. Whether becauſe Chriſt is perfectly holy, can we be ſaid to be perfect in Holineſs upon the Account of any Imputation of his Holineſs to us; or are we ſo eſteemed by God? This the Doctor affirms and I deny. 5. Whether the Elect Believer, before he is perfectly holy,

is wholly without Spot, Filth and Blemiſh? This the Doctor affirms, and I deny; though I grant, that for the Sake of Chriſt, theſe Spots, Blemiſhes and Filth ſhall not ſubject them to the Curſe and VVrath of God, nor forfeit ſaving Benefits.

*The Truth Confirmed.*

My deſigned Brevity prevents Enlargement on ſo many Points, and therefore I ſhall only glance at each.

1. *There is not a Change of Perſon betwixt Chriſt and the Elect*: For Chriſt was the Saviour, and never ceaſed to be ſo: VVe are the Saved, and not the Saviours. Chriſt was ſtill the Redeemer, and never the Redeemed; we are the Redeemed, and never the Redeemers. Chriſt was he, who by his own Merits forgives us, but never was forgiven; we are forgiven, and never had Merits of our own to forgive our ſelves, or others, *Eph.* 5. 25, 26, 27. It's prophane Arrogance for us to pretend to his Prerogatives; and it's Blaſphemy to debaſe him among their Number, who were *Enemies without Strength*; *and Sinners*, for whom he was the dying Sacrifice, *Rom.* 5. 6, 8, 10. It's enough, that he reſerving the *Peculiars of a Redeemer*, ſhould agree to ſuffer for our Sins; it's enough that we are pardoned, and adopted for his Sake, when we deſerved endleſs VVoe and are never capable of making the leaſt Atonement.

2. *The Mediatorial Righteouſneſs of Chriſt is not ſubjectively in us.* I do not ſpeak now of our inherent Righteouſneſs, of which he is not only the Pattern, but alſo is the Cauſe and

and VVorker, *Phil.* 3. 9. The Diſcourſe is only of that Righteouſneſs which belongs to the Perſon of Chriſt, on the Account of his fulfilling the Law of his Mediation, and his Title to the Rewards promiſed to him as Mediator, for fulfilling that Law, which he did to every *Iota*. This Righteouſneſs is accounted to be for us, and to deliver all the Elect, was the end of all his Undertakings. Nevertheleſs, it is not ſubjectively in us, becauſe 1. It is inconſiſtent with the Nature of Goſpel-Imputation: To impute to one what is ſuffered by another, is to eſteem the one undertaken for in the Sufferings of the other, and to deal with him as if himſelf had ſuffered the ſame things; yea, and had never deſerved to ſuffer; but it is not to judge, that he did in his own Perſon ſuffer, for that were falſe, and a Derogation to the Honour of him who endured the Sufferings; eſpecially, if he freely ſuffered in another's Room, and for his Advantage, as our Lord did, *Heb.* 9. 15. *Gal.* 1. 4. Much leſs is Imputation an Infuſion of Chriſt's Righteouſneſs into us, or a Putting it ſubjectively in us.

2. The Soul in all Actings of Faith on Chriſt's Righteouſneſs, ought to look at this Righteouſneſs, as in Chriſt, and not in himſelf, who believeth, 2 *Pet.* 1. 1. 1 *Joh.* 2. 12. VVould it not be ſtrange Language? to ſay, I truſt for new Pardon or Comfort to the Righteouſneſs that was once in Chriſt; but is now in me: in me, is the meritorious Cauſe of my Pardon: In me, is the Fountain, to which I muſt look for VVaſhing and Healing;

ing; not as it is in Chriſt, to whom I am united, but as it inheres in me as the immediate Subject of it. But the Goſpel directs to look to him and be ſaved, *Iſa.* 45. 22. Faith owns the Foundation of our Plea to be in Chriſt, from whom are derived to us that Pardon, and Right to Life, which are the Effects of his Righteouſneſs. *For this* we are juſtified, for that Righteouſneſs which is in Chriſt, we are acquitted and adopted. The efficient Merit is in him, the Effect of the judicial Abſolution for that Merit is in us. The Righteouſneſs is ſtill in Chriſt, for the Sake whereof we are abſolved, or juſtified. God hath, *for Chriſt's Sake, forgiven us*, but not for the Sake of what is in our ſelves, *Eph.* 4. 32. Had not he obeyed and ſuffered *for us*, we could not have been abſolved for the Sake of his Obedience and Sufferings: And now being abſolved, or made righteous in a *Law Sence*, we have as much Matter of glorying in him, as abſolved, acquitted Sinners can have: We are juſtified by his Righteouſneſs, that is for that we are forgiven; and alſo entitled to Life, which we had forfeited our ſelves; but we are not made *Innocent*, nor ſo eſteemed; we are not accounted them who made the Atonement. We ſtill take hold of (or acknowledge and approve, with Reliance on and Submiſſion to the Terms of its Application) of Chriſt's Righteouſneſs, that we by it may be forgiven; and this is our *Bleſſedneſs*, *Rom.* 4. 7. and our Goſpel-Righteouſneſs, which all ſuch refuſe who reject redeeming Love from a Conceit of their own Merits; or refuſe the Terms

Terms of the Goſpel, which by the Promiſe do make us capable of being juſtified and ſaved for the Merits of Chriſt. Yet theſe ſtill remain, his Merits, though thus beneficial to us in their Application, as the procuring Cauſe of all our Good.

3. If the Mediatorial Righteouſneſs be ſubjectively in us, we muſt grant all thoſe Abſurdities which the Enemies of Goſpel-Imputation object, and the Orthodox deny. If it be in us, then we may be as truly Interceſſors as Chriſt, and in the ſame Sence, *viz.* in the Virtue of Merits made perſonally ours. We have a Righteouſneſs in us which is able to ſave the World, and capable of being imputed to their Juſtification. VVe need no Forgiveneſs, but are ſaved by the Covenant of VVorks as claiming Life by its Sanction immediately, which is inconſiſtent with all Remiſſion; yea or Imputation of Chriſt's Righteouſneſs, which did no way conſiſt in Forgiveneſs, but in a full Satisfaction. This would denominate us Saviours from the Moment we were juſtified, if not before. VVhereas, we ſtill need Pardon, and continue juſtified by the Efficacy of the Righteouſneſs of another, and muſt look to Chriſt as the only Subject of it all our Days. Our juſtified State is a Continuance of the bleſſed Effects of the Righteouſneſs of Chriſt from firſt to laſt. That Cauſe is ſtill productive of Supplies, as our Guilt returns, or Neceſſities and Capacities renew or grow; but our Redemption is ever in Chriſt, *Rom.* 3. 24.

3. *That*

3. *That we are as Righteous as Chriſt, is not a proper or ſafe Speech.* It's true indeed, our Pardon and Acceptance is firm and laſting, and will no more fail us, than the Righteouſneſs of Chriſt will fail; it being the meritorious Cauſe and Security thereof, and the Benefits can abate to none who anſwer the Goſpel-Rule of it's Application. But yet we are not as Righteous as Chriſt: We are not ſo as to Sanctification; he being perfectly Holy, we being imperfectly ſo, though really Holy. And it's to be noted, That Believers are ſaid to be *Righteous* in the common ſence of the Scripture, on the account of Sanctification, 1 Joh. 3. 7. *He that doth righteouſneſs, is righteous:* And to ſuppoſe the Elect to be as ſanctified as Chriſt, even while they wallow in the mire, is a ſtrange Poſition. But ſuppoſe the Phraſe refers to *Juſtification*, yet it is not proper. For, 1. Chriſt is denominated Righteous, on the account of what he perſonally did, and ſuffered: He derived not Righteouſneſs from another, but poſſeſſed it as Originally his own. He is eminently *the Righteous*, 1 Joh. 2. 1. whereas we are reputed righteous for the ſake of what Chriſt did, and not for the merit of what we have done. Is it not unagreeable to hear a redeemed Sinner ſay, I am as worthy as he that paid the Ranſom? Or a pardoned Worm ſay, I am as righteous as he who merited my Pardon? 2. Chriſt was ſo Righteous, as to merit the Forgiveneſs of all his Seed: He is ſo Righteous, as to make many Righteous, or ſafe from the Threat, and entituled to the Reward, accord-

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ing to the Goſpel-Rule: But we cannot juſtifie one other Perſon by our being righteous: We are not righteous enough *to ſave a Brother*, Pſal. 49. 7.

4. *Though Chriſt be perfectly holy, yet his Holineſs is not ſo imputed to us, as that We are therefore perfectly holy.* This is evident: For,

1. Holineſs refers to Sanctification, and not to Juſtification.

2. Holineſs is a Conformity to the Precept, as deſcribing what is Sin and Duty: But it refers not to the Sanction, which determines the Reward and Puniſhment; and ſo to be Holy, and to be Righteous, are diſtinct Conceptions. Having premiſed theſe, it follows,

3. That to be Perfect in Holineſs, while we are in our own Perſons Imperfect, is impoſſible, ungrounded, and abſurd.

1. It's *Impoſſible*, being a Contradiction. To be perfectly Holy, and not perfectly Holy at the ſame time, are inconſiſtent. If any doubt whether they are imperfect in Holineſs, they are little acquainted with the Law, or with themſelves.

2. It's *Ungrounded.* I know that it will be objected, That it's ſo by *Imputation:* But the Goſpel knows no Imputation of this kind; we may as well infer, That we are Omnipotent, and Omniſcient, becauſe Chriſt is ſo. I underſtand that the Promiſe gives to the imperfectly holy, Impunity, and Right to Life, on the account of Chriſt's Merits: But where hath God ſaid he will eſteem the Imperfect to be Perfect, as to what he declares them imperfect in? Or hath God ever ſaid we

are

are thus perfect? He may deal with a ſincere Chriſtian (who is called Perfect, in compariſon of others,) as if he were perfect; having provided for his Juſtice and Honour in doing thus, by the Satisfaction of Chriſt: But he cannot account him perfectly Holy. The very Union in Marriage, doth not transfer habitual Qualifications from Husband to Wife: Is a fooliſh Wife perfectly wiſe, becauſe her Husband is ſo? No, though ſhe receives Benefit by his Wiſdom.

3. It's *Abſurd.* Our reſtored Holineſs, is through the Operations of the Spirit, and not by Transfuſion. If the very Holineſs of Chriſt's Perſon be in us, it is his Increated Holineſs, or Created: If his *Increated*, then we are Gods, and not Men; for there is nothing Increated but God: If the *Created* Holineſs of Chriſt's Humane Nature be in us, it muſt depart from him, or ceaſe to be in him, as far as it's derived to us; for the ſame individual Quality cannot be in two Subjects at once, though the ſame for Kind may be. If we are as Holy as Chriſt, what hinders us to be entituled to the ſame degrees of Glory and Honour as he? And all this being founded on the Change of Perſon between Chriſt and us, we may well ſay we are Chriſt's, even every elect Perſon ſeverally: And if our perfect Holineſs ſhould be ſurmiſed from the Union between Chriſt and Believers, that indeed would not be a change of Perſon, but the making Chriſt and us one *Natural* Perſon. And then on the ſame grounds as we can ſay we are as holy as Chriſt is, we may ſay we

are as much Gods as Chriſt, as Wiſe as Chriſt, as entituled to Worſhip as Chriſt; we do all that Chriſt doth in Heaven or Earth, and he doth all as we Sinners do; we give what he gives, and he receives what we receive; Diſtinction of Perſons is gone, Chriſt and we do nothing, and are nothing as diſtinct Perſons. A thouſand ſuch things are unavoidable Conſequences.

4. Can this be reconciled to the ſcope of the Scriptures, wherein Believers are called *to grow up in Chriſt*? Eph. 4. 15. To perfect Holineſs, 2 *Cor.* 5. 1. *Grow in Grace?* The defect of Holineſs is bewailed by all the Saints, *Wretched man that I am!* ſaith the Apoſtle, *Rom.* 7. 24. *I preſs forward*, &c. *Phil* 3. 12, 14. that is, Oh, that I were as holy as Chriſt deſigned to make me, and as I ſhall be at the Reſurrection! And the want and weakneſs of Holineſs, is oft reproved by God, even in his own Children.

5. The *Fifth Head* to be proved, is, That Believers are not, as to Holineſs, without Spot, Blemiſh, *&c.* Experience may convince of this: But I paſs it by, as having occaſion to ſpeak to it in *Chap.* 16.

*Teſtimonies.*

The *Aſſemlies* Large *Catec.* puts this Queſtion, *What is the Communion in Grace which the Members of the Inviſible Church have with Chriſt?* They Anſwer; "In their partaking "of the *Virtue* of his Mediation in their Ju- "ſtification, Adoption and Sanctification, "and whatever in this life manifeſts their "Union

"Union with him." So that, in their Judgment, it's the *Virtue* of Christ's Mediation operates on us, and not that the Mediatorial Righteousness is in us. The *Elders* at the *Savoy*, *c.* 11. *a.* 1. say, "Those whom God effectually Cal-"leth, he also freely Justifieth; not by infusing "Righteousness into them, but by pardoning "their Sins, and by accounting and accept-"ing their Persons *as* Righteous; not for any "thing wrought in them, or done by them, "but for Christ's sake alone, *&c.*" Again, they add "By imputing Christ's Active "and Passive Obedience unto them." The same say the *Assemb. Conf. ch.* 11. *a.* 1. Thou seest it's Christ's Righteousness is *imputed* for Pardon, and not *infused*. The *Elders* at the *Savoy* inform us also, *ch.* 27. *a* 1. "All Saints "that are united to Christ, although they "are not thereby made *One Person* with him, "have Fellowship in his Graces, Sufferings "and Glory, *&c.* and have Communion in "each other's Gifts and Graces." Thou findest they judge we are not One Person with Christ by our Union; and it's a Fellowship, for our good, we have by Christ's Graces, Glory and Sufferings; but they are in him, as the Subject and not in us. And *ch.* 19. *a.* 6. they declare, "The Law is useful to "Believers, to shew them the Corruption of "their Natures and Lives." It's plain then with them, we are not without Spot or Blemish. The *Assemb. Conf. ch.* 32. *a.* 1. and the *Elders* at the *Savoy*, *ch.* 31. *a.* 1. agree, "That "it's after Death our Souls are made perfect in "Holiness.

One of the Speeches condemned by the *New-England Synod*, was this; *If Chriſt be my Sanctification, what need I look to any thing elſe in my ſelf to evidence my Juſtification?* To which they Anſwer; ‘ This Poſition is un-
“ ſound, becauſe it holds forth Chriſt to be
“ my Sanctification, ſo as that I need not look
“ to any inherent Holineſs in my ſelf; where-
“ as Chriſt is ſaid to be my Sanctification, be-
“ cauſe he worketh Sanctification in us, *p.* 20. & *p.* 63. They obſerve it as an Errour, That Chriſt is our Sanctification, in the ſame ſort as he is our Juſtification. They elſewhere condemn ſuch as made Chriſt the ſubject of our Graces: Dr. *Owen*, of *Juſtification*, *pag.* 509, 510. diſowns, That it can be ſaid we are as Righteous as Chriſt: And then aſſerts. ‘ To ſay we are as Righteous as
‘ Chriſt, is to make Compariſon between
‘ the Perſonal Righteouſneſs of Chriſt, and
‘ Our Perſonal Righteouſneſs if the Com-
‘ pariſon be of things of the ſame kind: But
‘ this is *fooliſh* and *impious*; for notwithſtand-
‘ ing our Perſonal Righteouſneſs, we are ſin-
‘ ful; he knew no Sin: And if the Compa-
‘ riſon be between Chriſt's Perſonal Inhe-
‘ rent Righteouſneſs, and Righteouſneſs im-
‘ puted to us; Inheſion and Imputation be
‘ things of divers kinds, and thus it's *fond*,
‘ and of no conſequence: Chriſt was Actively
‘ Righteous, we are Paſſively ſo, *&c.* The
‘ Righteouſneſs of Chriſt, as it was his Per-
‘ ſonally, was the Righteouſneſs of the Son
‘ of God; in which reſpect it had in it ſelf
‘ an infinite Perfection and Value: But it is
‘ imputed

'imputed to us *only* with respect to our 'Personal Want; not as it was satisfactory 'for all but as our Souls stand in need of 'it, *&c.* From the Imputation of the 'Righteousness of Christ, it follows *only*, 'that those to whom it is imputed, are *re-* 'deemed and *saved*, not at all that they are 'Redeemers or Saviours. And *pag.* 242,243. 'Imputation is not the Transmission or Trans-'fusion of the Righteousness of another '(*viz.* Christ) into them that are to be Ju-'stified, that they should become perfectly 'and inherently Righteous thereby; for 'it is impossible that the Righteousness of 'one should be transfused into another, to 'become his subjectively and inherently. And the Doctor adds; 'That the Righteous-'ness of Christ is imputed to us; as unto its 'Effects, hath this sound sence namely The 'Effects of it are made ours, by reason of 'that Imputation: It is so imputed, so 'reckoned unto us of God, as that he really 'communicates all the Effects of it unto us: See *pag.* 310, 311. What can be spoken more oppositely to Dr. *Crisp?*

I might add Mr. *Norton*, of *New-England*, who tells us, *Orth. Evang.* p. 305. 'Though 'Christ obeyed the Law formally, yet it's 'not the formal working of Obedience, or 'doing of the Command, but the good Vir-'tue and Efficacy thereof that is imputed to 'the Believer. What heaps of Testimonies could I produce? But I confine my self to these few.

*The Ground of the Doctor's Miſtake.*

Becauſe Chriſt ſuffered in our ſtead that the fruit of his Suffering might be our deliverance from ſuffering, and our being ſaved at laſt; therefore he thinks there is a Change of Perſon. Becauſe we are made the Righteouſneſs of God, that is, Partakers of Forgiveneſs, and a Right to Life, through Chriſt's Atonement for us, which be Mercies ſo eminently the Contrivance and Gift of God; therefore he thinks the very Mediatorial Righteouſneſs of Chriſt is ſubjectively in us. Becauſe we are accepted with God, for Chriſt's ſake; therefore he thinks we have the perfect Cauſe of that Acceptance, *viz.* All Lovelineſs upon our ſelves. Becauſe the Church is now without ſpot, ſo as for Chriſt's ſake to be accepted, and not deteſted by God; and is, on the account of the beginning's of God's Image, pleaſing to Chriſt, and will hereafter be perfectly ſanctified, without the leaſt blemiſh, or any ſuch thing; therefore he thinks it's now without Blemiſh or Imperfection. Becauſe Chriſt's perfect Righteouſneſs is Security for our Pardon, and inviolable Right to Glory; therefore he thinks we are as Righteous as he, as to Juſtification and Sanctification too. Becauſe Chriſt is made of God to us, *Wiſdom*, *Sanctification*, &c. therefore he thinks we are as Holy as he; whereas the meaning of that place is, That Chriſt is appointed and given to enlighten, renew and redeem us by his Merits, and by his Spirit:

If

If this be not the ſence of it, we are as wiſe as Chriſt; for he is *made to us wiſdom.*

*Reader*, Obſerve that the Doctor thinks all theſe great things are true of every elect Perſon, whiles in his Blood, and unregenerate ſtate, as much as of any Believer, who indeed hath the privilege to know it.

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## CHAP. VIII.

### *Of the Conditionality of the Covenant of Grace.*

THis being a Point of great Concern, I ſhall premiſe an Enquiry into ſome Particulars, for explaining the Subject of this Chapter.

Q. 1. *What is the Covenant of Grace?*

*A.* 1. It is not the Covenant of Redemption between the Father and Spirit as one Party, and the Eternal Word, the Lord Jeſus, as the other Party. Were this Covenant underſtood, I think many well-meaning People would be undeceived: In that Covenant, all the cauſes of Man's Salvation are adjuſted and ſecured; all Satisfaction and Merit are on Chriſt, as his Undertaking; yea, it's provided there, That the Elect ſhall obey the Terms of Life, and certainly poſſeſs Salvation: Yea, as that Covenant was not made *with* the Elect, though *for* the Elect; ſo they have nothing to do, as a Condition

of this Covenant. And to this all abſolute Promiſes and Prophecies of Grace are reducible, they being a Tranſcript hereof: This Dr. *Owen* makes to be a diſtinct Covenant from the Covenant of Grace. See his Treatiſe of *Juſtif.* pag. 268, 269.

2. By *Covenant of Grace*, I mean, the way that God hath ordained to apply to Sinners that Salvation which is prepared by Chriſt, and which he will enable the Elect to comply with.

Q. 2. *What is intended by Condition?*

*A.* I ſhall anſwer in the words of worthy Mr. *Flavel*, (Diſcourſe of Errors, *pag.* 248.) *An Antecedent Condition ſignifies no more than an Act of ours; which though it be neither perfect in every degree, nor in the leaſt meritorious of the Benefit conferred, nor performed in our own natural ſtrength; yet, according to the Conſtitution of the Covenant, it is required of us, in order to the Bleſſings conſequent thereupon, by virtue of the Promiſe: And conſequently, the Benefits and Mercies granted in this order, are and muſt be ſuſpended by the Donor, or Deſpoſer of them, till it be performed; ſuch a Condition we affirm Faith to be.*

Some call this a *Conſequent Condition*; but they mean not Conſequent to the Benefit promiſed, but Conſequent to Chriſt's undertaking to enable us to do it. *Reader*, I would have thee note, 1. The Conditions do not merit the Bleſſings promiſed. 2. The Conditions are not uncertain; for Chriſt hath undertaken that the Elect ſhall perform them. 3. They are performed by Grace, and

and not by Natural Power. 4. They are performed by Men, and not by Chriſt, though it is by Chriſt that any are enabled to perform them: It's not Chriſt repents, or believes in a Saviour, but Men themſelves. 5. It's from God's Will in the Promiſe, that they are made to be Conditions, he connected the Benefit and the Duty; though he choſe Conditions that were fit, yet their fitneſs would not have availed to our intereſt in the Benefits, unleſs he had promiſed that they ſhould ſo avail: A penitent Believer had not been ſaved, but for the Promiſe, though it's unlike a God to have ſaved any that were not ſuch. 6. Theſe Conditions are our Duty by God's Command; and not leſs ſo, by being made Terms of the Benefit in the Divine Grant. 7. The Covenant, though Conditional, is a Diſpoſition of Grace: There's Grace in giving ability to perform the Condition, as well as in beſtowing the Benefits: God's enjoyning one, in order to the other, makes not the Benefit to be leſs of Grace; but it is a diſplay of God's Wiſdom, in conferring the Benefit, ſuitably to the nature and ſtate of Men in this Life, whoſe Eternal Condition is not eternally decided, but are in a ſtate of Tryal; yea, the Conditions are but a meetneſs to receive the Bleſſings. 8. The reaſon why we uſe the word *Condition*, is, becauſe it beſt ſuits with Man's Relation to God, in his preſent dealings with us, as his Subjects in tryal for Eternity. Chriſt, as a Prieſt, hath merited all; but as a King or a *Prieſt upon his Throne*, he diſpenceth all:

He enjoyns the Conditions, in order to the Benefits; and makes the Benefits Motives to our Compliance with the Conditions: He treats with Men as his Subjects, whom he will now *Rule*, and hereafter *Judge*. Now what word is ſo proper to expreſs the Duties as enjoyned Means of Benefits, like this word *Conditions?* The word *Conditions*, is of the ſame nature as *Terms* of the Goſpel. There be few Authors of Note, even of any Perſuaſion, but they make uſe of this word in my ſence; as *Ames*, *Twiſs*, *Rutherford*, *Hooker* of *New-England*, *Norton*, *Preſton*, *Owen*, *Synod* of *New-England*, the *Aſſembly* of *Divines*, &c. And I know none have reaſon to ſcruple it, except ſuch as think we are United to Chriſt, and Juſtified before we are Born. To ſuch indeed all ſuch Terms are improper, becauſe they deny God's diſpenſing of Saving Benefits in a way of Government.

Q. 3. *What is intended by the Benefits of the Covenant?*

*A.* The good Things or Privileges promiſed to ſuch as by Grace are enabled to comply with the Terms of the Covenant, eſpecially whatever is eſſential to our felicity.

Q. 4. *Wherein do the Conditions of the Covenant of Grace, differ from Conditions in the Covenant of Innocency, or* Works, *as vulgarly called?* For both lie in doingſomething, though not the ſame thing, nor to the ſame ends.

*A.* 1. The Conditions of the *Covenant of Grace*, are performed by the Grace of Chriſt freely

freely given to Sinners. The Conditions of the *Covenant of Innocency*, were performed by a ſtrength due to, and inherent in our innocent Nature.

2. The principal Conditions of the *Covenant of Grace*, expreſs the guilt and miſery of them that perform them: Repentance owns our Filth and Guilt, and Faith in a Redeemer expreſſeth our ſinful and loſt State; neither of theſe could have place in our legal Righteouſneſs, as being utterly inconſiſtent with an Innocent Condition: Nor can they have much room in Heaven, where we ſhall be perfect; whereas the Terms of the *Covenant of Works* implied nothing but Innocency and Happineſs.

3. The Conditions of the *Covenant of Grace*, make us capable of no Happineſs except what Chriſt hath bought and prepared for us; his Blood is the Price of all: But the happineſs granted to ſinleſs Obedience, was immediately from the Creator, and knew no Atonement or Mediator.

4. The Bleſſings promiſed on the Conditions of the *Covenant of Grace*, are meerly of Grace: They be for another's ſake, and not our own; they are given to ſuch as are condemned by the *Covenant of Works*, and that are ſtill condemnable by the Law for the Imperfection of the performed Goſpel-Conditions; yea, it's *Forgiveneſs*, which renders theſe Perſons *bleſſed*, Rom. 4. 7. whereas the ſinleſs Obedience of innocent *Adam* made the *Reward to be of Debt*, Rom. 4. 4. which we, as being happy by Pardon, muſt renounce.

5. The Uſe and Intereſt of Goſpel-Conditions, is not from the conformity of them to the Preceptive part of the Law, (though in a degree there be that,) but from their Conformity to the Rule of the Grace of the Promiſe: The Promiſe of Pardon through Chriſt, being to the penitent Believer, and no other; Repentance and Faith become neceſſary and uſeful Conditions of this Pardon, by the Order of God in that gracious Promiſe: But by the *Covenant of Works*, the meer Work gave an Intereſt in the Reward, as it was Obedience to the Precept, by a Sanction that had Goodneſs, but no ſuch Grace in it.

On theſe accounts, I ſhall never fear that the *Conditionality of the Covenant of Grace* ſhould turn it into a *Covenant of Works*, till I ſee it proved, That God can promiſe, and apply no Benefit purchaſed by Chriſt to a poor Sinner, upon the Condition of any Action he commands, and freely enableth the Sinner to perform: The Judgment-Day is paſt, and a State of Tryal is over, when-ever this is proved.

Theſe things I have premiſed, that, if poſſible, I may remove the Miſtakes which govern the Minds of ſome well-meaning people.

*The Truth.*

*TRUTH:* I ſhall expreſs it in the words of the *Aſſembly*: 'The Grace of God is manifeſted in the Second Covenant, in that he 'freely provideth, and offereth to Sinners a 'Mediator, and Life and Salvation by him; 'requiring

'requiring Faith as the *Condition* to intereſt 'them in him, promiſeth and giveth his 'holy Spirit to all his Elect, to work in them 'that Faith, with all other ſaving Graces; 'and to enable them unto all Obedience, as 'the Evidence of the Truth of their Fai h 'and Thankfulneſs to God, and as the way 'which he hath appointed them to Salvation. '*Large Catech.* Queſt. *How is the Grace of* '*God manifeſted in the Second Covenant?*

1. Thou canſt not but obſerve, that the *Aſſembly* did judge, 1. That though God hath provided a Mediator for Sinners, yet they have no intereſt in him till they believe. 2. That the Covenant is Conditional. They ſcruple not to call Faith the *Condition* of our Intereſt in Chriſt, and of Salvation by him. 3. That Chriſt and Salvation are offered to all Sinners on the ſame Condition, though God effectually enable the Elect to obey the Condition.

*ERROUR.* The *Covenant of Grace* hath no Condition to be performed on Man's part, though in the ſtrength of Chriſt: Neither is Faith it ſelf the Condition of this Covenant; but all the ſaving Benefits of this Covenant, are actually ours before we are born: Neither are we required ſo much as to believe that we may come to have an Intereſt in the Covenant Benefits.

*Proved that this is Doctor* Criſp's *Opinion.*

The Doctor ſpends more than a Sermon to prove this: And ſaith, P. 81. *There is not a-*

*ny*

*ny Condition in this Covenant. Mark what I ſay, I know I ſhall go againſt the Strain of ſome,* &c. *P.* 82. *Obſerve, I pray you, and you ſhall plainly perceive, that Man hath no Tye upon him, to perform any thing whatſoever, on his Part, as a Condition that muſt be obſerved on his Part; and there is not one Bond or Obligation upon Man, to the fulfilling of the Covenant, or partaking of the Benefits of it.* P. 84. He puts this Obiection, *Though Works be not the Condition of the Covenant, yet we hope you will yield Faith is the Condition of the Covenant.* He anſwers, *I muſt needs tell you directly, that Faith is not the Condition of the Covenant.* But the Reader may ſuppoſe the Doctor only means there be no meritorious Conditions. No, he excludes all things wrought by Men, or in Men, as neceſſary to their Intereſt in the Covenant Bleſſings: For he tells us, P. 81. *That after we are in Covenant with God,* he will beſtow theſe things upon us, as Effects of *the Covenant.* And P. 83. *The Covenant in the actual Subſtance of it, is made good to a Man, before he can do any thing,* i. e. from Eternity, and in the Womb. Elſewhere he ſays, *Before our Eyes be opened,* &c. *P.* 600. *&c.*

*Wherein the Difference is not.*

1. It is not whether God hath promiſed, and Chriſt engaged in the Covenant of Redemption, that the Elect ſhall believe, and poſſeſs Chriſt. *&c.* This I affirm. 2. Nor whether there be any Duty on Man's Part, as a Condition of Chriſt's Undertaking, or of the Certain-

Certainty of the Things undertaken in that Covenant. This I deny. 3. Nor whether the Conditions of the Covenant of Grace be performed in our own Strength, or be uncertain, as to the Elect. This I deny. 4. Nor whether the Performance of the Conditions, move God to enact, offer, or appoint this Covenant, whereby the Grace of Chriſt is applied. This I deny, and add, That God enacted this Covenant before we were born and offers an Intereſt in it on its proper Terms, to Men, when Sinners. 5. Nor whether the Performance of the Conditions of the Covenant be a purchaſing Price, or meritorious of the Benefits promiſed on ſuch Conditions. This I deny, for Chriſt alone paid the Price, and it's the Covenant Promiſe gives the Intereſt in the Benefits to ſuch as perform the Conditions. 6. Nor whether the firſt Grace, by which we are enabled to perform the Condition be abſolutely given. This I affirm, though that be diſpenſed ordinarily in a due uſe of Means, and in a way diſcountenancing idleneſs, and fit Encouragement given to the Uſe of Means 7. Nor whether all the Conditions of the Covenant be of the ſame Uſe, to the ſame Purpoſe, or *alike* compleat Terms of the principal Benefits. This I deny; for Faith is ſuppoſed to all other Conditions, and by Faith we are united to Chriſt, *&c.* 8. Nor whether, upon Performance of the Conditions, the Covenant Grant become not as abſolute, and the Right to the Benefit no longer ſuſpended. This I affirm, for the Promiſe conveys the title as ſoon as the terms of the Grant are anſwered.

*The*

*The real Difference.*

1. Whether the Elect have an actual Intereſt in the ſaving Benefits of the Covenant of Grace, while they live in Unbelief? This the Doctor affirms, and I deny. Of which, ſee *Chap.* 10, 11, 12.

2. Whether God doth not offer the ſaving Benefits of the Covenant upon official Terms, as *believe, and thou ſhalt be ſaved*? This I affirm, and the Doctor denies.

3. Whether the beneficial Privileges of the Covenant be not ſuſpended on Terms of Duty? as, Doth not God forbear to pardon us till we believe? This I affirm, and the Doctor denies.

4. Whether God doth engage to beſtow the promiſed Benefits of the Covenant on all ſuch, who, through Grace perform the Conditions? This I affirm, and the Doctor denies.

All may be reduced to this, Whether our believing Conſent to the Covenant of Grace, be abſolutely neceſſary by God's Command and Promiſe to our Intereſt in the ſaving Benefits of that Covenant? This the Doctor denies, and I affirm.

*The Truth Confirmed.*

1. Each of the Benefits of the Covenant are offered to Men on condition, and not abſolutely in relation to God, as his People is, ſo *Lev.* 26. 3, 12. *If ye walk in my Statutes, and keep my Commandments: I will walk among you, and will be your God, and ye ſhall be my People.*

*People.* That this refers to the *New* Covenant Relation, is plain, by 2 *Cor.* 6. 16. So is Union to Chriſt, with a Communion in the Benefits proceeding therefrom. *Mat.* 22. 2, 3, 9, 10, 11. They muſt *come* to the Wedding-Supper, or have no ſhare in it: So is it of Pardon of Sin, Acceptance to Life, Adoption and Salvation. *Rom.* 10. 9. *If thou ſhalt confeſs with thy Mouth the Lord Jeſus, and ſhalt believe in thine Heart,* &c. *thou ſhalt be ſaved.* Rom. 4. 25. *To whom it ſhall be imputed, if we believe on him, that raiſed up Jeſus our Lord.* Gal. 3. 7. *They which are of Faith, are the Children of* Abraham. See more of this in the Chapters of *Union*, *Juſtification*, &c. And note, that it's Injuſtice to add new Terms of any of theſe Benefits, if they be ours by the Covenant as abſolute before.

2. If the Covenant be not conditional, as to the diſpoſing of theſe Benefits, it would follow, 1. That all to whom the Offers are made, have an Intereſt in them, or it is not a ſerious Offer, no, nor a true Offer, as not containing a real and mutual Connexion between the Benefit and the Duty. 2. Faith it ſelf is no more neceſſary to our firſt Intereſt in theſe Benefits, than any other Grace; nay, than Unbelief. Let no body object, it's a Sign, for ſo is any other Grace; yea, ſo might be the Deſcription of *Paul* by his Name, by his Abode; yea, by his Sin; *viz.* A *Perſecutor*: *Paul* the Perſecutor, of ſuch an Age and Place, would ſerve as well to evidence him a juſtified Man, as his Faith. Abundance of ſuch Conſequences, to the very overturning of the Goſpel, and all Religion, are unavoidable. 3. Men

3. Men are ſaid to enter into Covenant with God, *Deut.* 29. 12, 13. To *make* a Covenant. *Pſal.* 50. 5. To *keep* Covenant. *Pſal.* 103. 18. To *perform* the Covenant. 2 *Chron.* 34. 31. *Take hold* of the Covenant. *Iſa.* 56. 46. *To lye to God* in their *Hearts, not being right with God, when they enter into Covenant with him.* Pſal. 78. 36, 37. They *forſake* the Covenant. *Dan.* 11. 30. *Broken* the everlaſting Covenant. *Iſa.* 24. 5. See alſo *Jer.* 50. 5. Shall *joyn* themſelves to the Lord in a Covenant, not to be forgotten. *Ezek.* 20. 37. I will cauſe you to *paſs under the Rod* and will bring you into the *Bond* of the Covenant. All theſe Expreſſions are convincing, that there is a Reſtipulation on Man's part; and that it's a Covenant, with reſpect to that *mutual* Stipulation between God and us. To ſuppoſe the Covenant to be the ſole Act of God, and an Act that's meerly abſolute, renders all theſe Phraſes impertinent and impoſſible. Can we be ſaid to make or keep the Covenant which is only God's abſolute Grant? It was his Act to appoint this Covenant, and to enable us to make and keep it: It's his Act to reſtipulate on his Part; but to deny it to be conditional, as to the very Benefits, is to make God to be the ſole Party Covenanting, *&c.*

4. Conſider the *Seals* of the Covenant, *viz.* Baptiſm and the Lord's Supper; and you will eaſily judge, that they do not Seal abſolutely, but conditionally; if abſolutely, then every one that partake thereof are ſaved. If they Seal conditionally, the Covenant muſt be,

be conditional, for by them the Covenant is renewed, and the Benefits exhibited according to the Tenure of the Covenant it Self. They do not Seal to us, that we have the Grace to which the Benefit is promiſed, but they ſeal the Benefits of the Covenant on ſuppoſition we have that Grace. Hence 1 *Pet.* 3. 21. Baptiſm that *ſaves us, is not the putting away the Filth of the Fleſh* (*i. e.* outward Waſhing) *but the Anſwer of a good Conſcience towards God*, i. e. The upright Conſent of the Heart to the Vow, and Profeſſion made in Baptiſm. If Men would conſider that a meer elect Perſon, though by Revelation known to be elect, yet whiles unregenerate, is not entitled to the Lord's Supper; ſure they cannot but inferr, That this Perſon hath not an actual Intereſt in the Covenant, and all its Benefits, whiles he continues ſo.

5. I might ſhew, that Unbelief, and whatever are Sins contrary to the Terms of the Covenant, are the only Hinderances to a Sinner's Intereſt in the Benefits of the Covenant; and by theſe we are ſaid to *reject* and *refuſe* the Covenant. The Scripture is full in this, it lays Mens want of Forgiveneſs on their Unbelief, as the culpable Cauſe *&c.* It's needleſs to ſhew how this infers the Covenant-Benefits are conditional.

6. The Goſpel promiſe being the way which Chriſt appoints to diſpenſe ſaving Benefits to Sinners, muſt have the ſame Rules with the Covenant of Grace. This Goſpel is his *Teſtament*, and the ſame with this Covenant; the Benefits are the ſame, and the Covenant

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venant cannot be a diſpoſition of theſe Benefits in a way contrary to this Goſpel; but this Goſpel or Covenant tells us, 1. That there is a Promiſe of the firſt Grace made to Chriſt for the Elect, and by the Virtue of that Promiſe, the Elect do conſent to the Covenant. 2. This Goſpel, or Covenant, is the Means whereby that Faith is wrought. 3. This Goſpel commands, and by the Power of the Spirit, works that Faith, in order to ſaving Benefits; which Benefits, it promiſeth to ſuch as do thus believe, and to no other. 4. This Goſpel, or Covenant inveſts Believers in thoſe ſaving Benefits. 5. It ſecures the Perſeverance of Believers in that true Faith, and the neceſſary Effects and Operations of it, and thereby ſecures thoſe Benefits as unforfeited. But Chriſt never bequeathed, or promiſed in the Goſpel, a Pardon or Salvation to the Unbelievers; nor the Continuance of that Pardon or Salvation, but on Suppoſition, that this Faith perſeveres; and if the Goſpel Promiſe ſay no ſuch things, I am ſure the Covenant did not.

7. The Account of the Covenant, which ſeems moſt for its Abſoluteneſs, implies this conditional Connexion of the required Grace, and the promiſed Benefits, *Jer.* 31. 31, 32, 33. *Heb.* 8. 10, 11, 12. *Heb.* 10. 16, 17. *Jer.* 32. 40. *Ezra* 11. 19, 20, *&c.* There be others, that referr to the Reſtauration of the Captivity. I'll fix on that, *Jer.* 31. 31. *I'll make a new Covenant with the Houſe of Iſrael, and the Houſe of Judah.* 33. *After thoſe days, I will put my Laws in their inward Parts, and write*

*write it in their Hearts, and I will be their God, and they ſhall be my People; and they ſhall teach no more every Man his Neighbour, and every man his Brother*, ſaying, *Know the Lord, for they ſhall all know me, from the leaſt of them to the greateſt of them; for I will forgive their Iniquities, and remember their Sins no more.* This is quoted, *Heb.* 8. 10, 12. *and* 10. 16, 17.

To underſtand this, we muſt conſider, 1. Whom is this Covenant made with. 2. What cannot be inferred from this Scheme of the Covenant.

1. *Whom is this Covenant made with.* It's with the Houſe of *Judah* and *Iſrael*, not the Men in preſent being, but Men to be hereafter. *It's after thoſe Days I will make it:* So that it was after the Moſaick Covenant was to expire, Ver. 32. and it could not be the only Covenant of Grace, for that had its Being from the Fall. And the ſincere *Iſraelites* did not loſe the Advantages of it by the Moſaick Diſpenſation, as the Apoſtle Argues, *Gal.* 3. 17. The Point before us, is to know who this *Iſrael* and *Judah* be. 1. They are either the natural Jews to be alive *in thoſe Days* which this Promiſe refers to. 2. Or true Believers, who are *inwardly* Iſrael, *Rom.* 9. 6.

1. If it terminate on the *natural* Jews, it's the ſtrongeſt Text for the Converſion of that People, and deſcribes the Extent of it, *viz. to all*: The Manner of it, *viz.* by an immediate Influence for the moſt part; and forgiving their Iniquities, refers to their Sin, in crucifying Chriſt, for which that Blindneſs came upon them, that is here removed. If

you

you take it in this Sence, yet here is *a Law written in the Heart*, which includes Faith, in order to God's being their God, and the Remiſſion of their Sins.

2. If true Believers, or they that are *inwardly Iſrael*, be meant, as *Rom.* 2. 9. then it's plain, that there is Faith in all ſuch who are the Parties with whom God makes this Covenant: They are the *Children of Abraham by Faith*, Gal. 3. 7. and no Unbelievers are *Iſrael* in this Notion. If you take it thus, the Text imports, Perſeverance, great Sanctification, and high Improvements in Holineſs and Knowledge, great Nearneſs to, and Amity with God, *&c.* as the Benefits ſecured, and reſerved for the *New-Teſtament-Times*, and all theſe to multitudes.

2. It cannot be inferred from this Scheme of the new Covenant, that (as the Doctor would have it) God doth not require any Duty as the Condition of the Benefits which he promiſeth to give; for here's God's Law written in the Heart, before our Relation to him as his People, or the Pardon of Sins; and though this Text includes the Effects and Materials of the Covenant, yet it doth not deſcribe the whole *Form* of the Covenant; for in other Places, God requires the new Heart as a Condition of Life. *Ezek.* 18. 31. *Caſt away from you all your Tranſgreſſions, and make you a new Heart, and a new Spirit, for why will you die, O Houſe of Iſrael? But turn and live*, Jer. 7. 23. *&c.* Yea, our Miniſtry, which is the Miniſtry of the *New Teſtament*, 2 *Cor.* 3. 6. is to preach Faith and

and Repentance for the Remiſſion of Sin. We are to promiſe the Benefits of the Covenant to all that ſubmit to the Terms of it; and to declare, that all who refuſe the Terms, ſhall therefore be excluded from the Benefits, as you'll ſee *Chap.* 10, 11, 12, 21.

*Teſtimonies.*

You have already ſeen, that the *Aſſembly* ſay, the Covenant of Grace is conditional, and Faith is a *Condition* of our Intereſt in Chriſt, and Salvation, and theſe are offered to Sinners on that *Condition.* The *Congregational Elders* at the *Savoy*, affirm as much, *Chap.* 7. *a.* 3. 'The Lord was pleaſed to make a ſe-'cond Covenant commonly called the Co-'venant of Grace, wherein he freely offers 'Life and Salvation by Jeſus Chriſt, *requiring* '*of them Faith* in him, *that* they may be 'ſaved. You ſee they think, there's in the Covenant an Offer of Life, if Men will believe; and God requires Faith, that we may obtain this Life.

*The New England Synod* confutes *Errour* 23. which was this, *To affirm there muſt be Faith on Man's Part to receive the Covenant, is to undermine Chriſt.* This the Synod ſay, is contrary to *Mar.* 16. 16. *Errour* 38. was, *That there can be no cloſing with Chriſt in a Promiſe that hath a Condition expreſſed.* The Synod ſay, this is erroneous, and contrary to *Iſa.* 55. 1. *Mat.* 11. 28. *Mar.* 1. 5. and adds, 'If the *Goſpel it ſelf* be laid down in a 'conditional Promiſe, if the Apoſtles and 'Prophets laid hold on ſuch Promiſes, to help

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'to Union, then there may be a true closing 'with Christ in a Promise, that hath Qualifi- 'cations and *Conditions* expressed. So they 'brand, as *Errour* 48. *That conditional Pro- 'mises are legal.* And *Errour* 81. '*Where 'Faith is held forth by the Ministry, as the 'Condition of the Covenant of Grace on Man's 'Part*, &c. *there is not sufficient Bread.* which the Synod thus confutes: 'This Position 'seems to deny Faith to be a *Condition* at all, 'or at all active; and so, if Condition in this 'place signifie a Qualification in Man 'wrought by the Holy Ghost, *without which*, 'the Promises do not belong to Men. This 'is contrary to *Joh.* 6. 48. Doctor *Owen* saith, *Treat. of Justif.* P. 264. 'That Christ under- 'took, that those who were to be taken into 'this Covenant, should receive Grace, ena- 'bling them to comply with the Terms of 'it, fulfill its *Conditions*, and yield the O- 'bedience which God required therein. How 'frequently doth he assert, that our Interest 'in the Benefits of the Covenant, depends on 'our answering the Terms of the Gospel?---- 270, 303, *&c.* 351. He informs us, 'A Cove- 'nant doth not operate by meer *Sovereignty*, 'it becomes not a Covenant without the 'Consent of them with whom it is made. 'Wherefore, saith he, no Benefit accrues unto 'any, or Freedom from the old Covenant by 'this Constitution, unless he hath *actually* 'complied with it, hath chosen it, and is inte- 'rested in it *thereby.* Mr. *Norton, Orth. Evang.* 172. affirms, 'That the Gospel holds forth 'Salvation before Faith, *indefinitely*, not de- 'finitely;

'*finitely*; Generally, not Particularly; Con-
'ditionally to *every* one, not Abſolutely to
'*any* one: Hence this indefinite Propoſition,
'*Whoſoever believeth, ſhall be ſaved*; con-
'taineth a Command, and a ſingular or par-
'ticular *Conditional Promiſe*, &c. He often proves *Faith* to be the Firſt Condition. See *Turretin. Inſtit. Theol. pars* 2. *p.* 203. where he proves the Covenant of Grace to be *Conditional.* How poor is the number that denies it?

*The Ground of the Doctor's Miſtake.*

He thinks every thing is a *Price* to buy a Benefit, which is a compliance with the way God hath ordained to beſtow the Gift; whereas there's a *buying without Price*, which is our Acceptance of Life upon the Terms of God's Offer, *Iſa.* 55. 1. He thinks, becauſe God hath promiſed to Chriſt, That the Elect ſhall *believe*; therefore God cannot make Faith a Condition of any other Bleſſing, which he reſolves to beſtow in order after Faith. He thinks, becauſe Chriſt is given to be a Covenant, that is, he is appointed as a Surety, to ſee the great Ends of the Covenant accompliſhed and ſecured; therefore there is nothing required from Men, as the way of their Intereſt in the Benefits of the Covenant, though under the influence of Chriſt. He thinks, becauſe Chriſt is appointed to work Faith, in order to Union, and other Benefits; therefore we muſt have an actual Intereſt in Chriſt, and thoſe Benefits, before this Faith is wrought. He thinks, becauſe all Grace

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after Union comes from Chriſt, as our *actual* Head; therefore Chriſt by his Spirit can work no Grace in us, as our *deſigned* Head. He thinks, becauſe God ſovereignly decreed what Benefits he would beſtow; therefore he hath, as our Ruler, ſtated no rectoral Method of beſtowing thoſe Benefits. Becauſe the Covenant is everlaſting, (as to future;) therefore he judged there can be no Condition on Man's part; not remembring that the Covenant ſecures our perſeverance in performing thoſe Conditions.

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## CHAP. IX.

### *Of the Nature of Saving Faith.*

*TRUTH:* I Shall expreſs this in the words of the *Aſſembly*, and *Congregational Elders* at the *Savoy*, (*Confeſ. of Faith*, ch. 14. a. 2. & *Declarat.* ch. 14. a. 2. of *Saving Faith*:) 'By this Grace, a Chriſtian believeth to be true whatever is revealed in the Word, for the Authority of God ſpeaking therein; and acteth differently upon that which each particular Paſſage thereof containeth; yielding Obedience to the Commands, Trembling at the Threatnings, and Embracing the Promiſes of God, for this Life, and that which is to come: But the principal Acts of Saving Faith, are Accepting, Receiving, and Reſting upon Chriſt alone, for Juſtification, Sanctification,

'tion, and Eternal Life, by *virtue* of the Co-'venant of Grace.

*Reader!* weigh this ſound Account of Faith: Which if it were regarded, and no Eſſential part of it excluded, when Faith is conſidered as a Condition of any Goſpel-Benefit; How much vain Diſputes would be prevented, as well as Danger to poor Souls? And one would think, no Man need prove, That it is not Saving Faith, when any Eſſential part of it is wanting: And that it muſt be Saving Faith when we mention Faith as the Condition, or Moral Inſtrument of any Saving Benefit.

*ERROUR:* Saving Faith is nothing but our Perſuaſion, or abſolute Concluding within our ſelves, That our Sins are pardoned, and that Chriſt is ours.

*Proved that this is Doctor* Criſp's *Opinion.*

The Doctor tells us, *pag.* 493. *The whole Eſſence of Faith, is nothing elſe but the Echo of the Heart anſwering the foregoing Voice of the Spirit and Word of Grace. Thy Sins are forgiven thee, ſaith the Spirit and Word of Grace: My Sins are forgiven me, ſaith Faith. And the Soul that can aſſume thus from the Spirit and Word of Grace, hath the whole Eſſence of Believing.* When the Doctor, *pag.* 107. puts a Man on examining his Faith, he hath theſe words; *How do I know I believe in Chriſt?* He Anſwers; *Do I reſt my Heart upon this Truth? Do I receive it as a Truth, that I do believe? Or do I reject it, and will not receive*

*it? Then I do not believe. But if you ſit down and reſt upon this Truth, and receive it, and do in reality believe it; then you may abſolutely conclude, Chriſt is yours.* And *pag.* 296. *If the Lord, I ſay again, give to any to believe this Truth, That it is his Iniquity the Lord hath laid on Chriſt; God himſelf cannot charge one Sin on that Man.* And *pag.* 158. he makes the difference betwixt a ſtrong and weak Believer to conſiſt in the *Degree* of this Perſuaſion. See more in *chap.* 10, 11.

*Wherein the Difference is not.*

1. It is not, whether Aſſurance be attainable in this Life, as the Effect of Faith. 2. Nor whether a Sinner ought to apply, yea, doth perſonally apply the general Offers of Chriſt and Life, by his own Compliance with the Terms of the Goſpel: For upon a true Acceptance of a *whole* Chriſt, he is mine in virtue of the Goſpel Promiſe, which God will perform, in giving Chriſt and Life to all that accept of him, as he is propoſed for our Acceptance. 3. Nor whether a convinced Sinner hath at firſt a more eſpecial regard to Chriſt's Prieſtly Offices and Sufferings, as what are more ſenſibly fitted to his guilty State. 4. Nor whether every thing recorded in the Scriptures, muſt not be dwelt on with the ſame regard, concern and aſſurance, as the Eſſentials of the Covenant of Life. 5. Nor whether Faith contain in it a reliance on Chriſt, as the only Saviour; and on his Satisfaction and Merits, as what alone purchaſed our Pardon and Acceptance; as well

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as it includes the realizing Aſſent to the Truth, and unfeigned fiducial Conſent to, and Acceptance of a *whole* Chriſt in all his Offices. All theſe I affirm.

*The real Difference.*

1. Whether the whole Eſſence of Saving Faith, conſiſts in an Inward Perſuaſion or Aſſurance that our Sins are pardoned, and Chriſt is ours? This the Doctor affirms, and I deny; yea, I deny that it is at all of the Eſſence of Saving Faith.

2. Whether Saving Faith include not in its nature, that powerful efficacious Aſſent to the Word, and fiducial conſenting Acceptance of Chriſt, as Prophet, Prieſt and King, with a Reliance on his Merits, and obedientiał Regards to God, as the *TRUTH* above-mentioned doth expreſs. This the Doctor denies, and I affirm.

*The Truth confirmed.*

1. *Faith is not an Aſſurance, or Inward Perſuaſion, That Chriſt is ours, and our Sins are pardoned.* For,

1. Men may have this Perſuaſion, who do not ſavingly believe: They in *Mat.* 7. 22. had this, when they cried, *Lord, Lord, open to us!* Neither did the *fooliſh Virgins* ſeem without it, *Mat.* 25. 1, 2. Yea, it's what the moſt profligate Sinners grow ſecure by, to their own Deſtruction; and this upon the general Word of Grace. 2. Many true Believers have not this Perſuaſion: let common Experience be conſulted. 3. Such as have had Aſſurance, do (by the Do-

ctor's Opinion) fall into the Sin of *damning* Unbelief, whenever they doubt their Intereſt in Chriſt, and eſpecially if they conclude that they have not this Intereſt: A ſad Doom on many pious Souls. 4. This Perſuaſion ſhould *ſuppoſe* an Intereſt in Chriſt, and doth not give it: It's a falſe Concluſion, That Chriſt is mine, before he is ſo: And muſt the great term of Life be a *Lye?* We are to *examine* our ſelves whether we be in the Faith, and ſo whether Chriſt be in us, before we aſſure our ſelves that he is in us, 2 *Cor.* 13. 5. And where hath God made this Propoſition, *My Sins are laid upon Chriſt*, to be the Object of Saving Faith? This Propoſition is not God, nor Chriſt, nor any part of the Scripture; unleſs you ſuppoſe a General Redemption, and that to the actual Pardon of every Sinner: And as the Word of Grace promiſeth Pardon to none but a Believer; ſo the Spirit ſpeaks it to none but to the Believer, as a Believer.

2. *Saving Faith includes the Eſſentials expreſſed in the above-mentioned Truth*; as Aſſent, Truſt, Conſenting, Acceptance of Chriſt, Reliance, *&c.* This appears:

1. Faith can be no leſs than the Soul's Anſwer to the Call of God, in our effectual Vocation: And to this all thoſe things are neceſſary, 2 *Pet.* 1. 3.

2. The Scriptures deſcribe Saving Faith by all theſe Acts: It's the *Evidence of things not ſeen* and *Subſtance of things hoped for*, Heb. 11. 1. It's a *Receiving of Chriſt*, Joh. 1. 12. which muſt be as God gives him; and that is,

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a *Witneſs*, a *Leader and Commander of the People*, Iſa. 55. 4. & Acts 3. 26. to bleſs us, in *turning every one of you from his iniquity* Rom. 15. 12. In him ſhall the *Gentiles truſt*, Iſa. 44. 5. *One ſhall ſay, I am the Lord's*; and another ſhall *ſubſcribe* with his Hand unto the Lord; which expreſs conſent.

3. Chriſt cannot be received as a Saviour, nor as the Way of a Sinner to God, if Faith include not theſe Great things: He is not a Saviour, if you exclude any of his Offices; and as an intire Saviour we muſt receive him, *Mat.* 1. 21. Can any Man receive him as a *Prophet*, and not believe and accept of his Teachings? Can any receive him as a *King*, that refuſeth Subjection to his Government? No; for, *We will not have this man to reign over us*, was the Language of Unbelief, as well as Damning to thoſe Unbelievers, *Luk.* 19. 14, 27. and the ſame word ſignifies *Diſobedient*, and *Unbelieving*, ἀπειθοῦντα Rom. 10. 21. Can any Man come to Chriſt as a *Prieſt*, and not rely on his Sacrifice for Pardon to be obtained by him? And the word tells us, we *come to God by him*, if he be our Saviour, *Heb.* 7. 25. But who can ſuppoſe that there's this, without any dedication of our ſelves to God? *&c.* Oh, that Men were but wiſe enough to know what it is to receive a Ruler, or a Teacher! What Peace would it cauſe!

4. A Faith without theſe Eſſentials, could never produce thoſe great Effects which are aſcribed to Faith. How could it *purifie* the Heart? *Act.* 15. 9. Be a *Shield* againſt Temp-

tations? *Eph.*6.16. *Works* by Love? *Gal.*5. 6. *Sanctifies* us? Act. 26. 18. By Faith we are *risen* with Christ, *Col.* 2. 12. Is a lower Faith operative, as [illegible]? *Jam.*2. 17. Or can any call that which wants these, A Principle of Obedience virtually including all Grace, to say nothing of the unmeetness of a lower Faith to be the appointed Condition of Saving Benefits, when it is the appointment of a Wise and Holy Governour?

5. An Enlightened, Regenerate Soul cannot act towards Christ (when he is first presented to its view) below these Instances: It's not a regenerate Heart that admits Actings contrary to any of these; if it is a regenerate Heart, it will discover it self in each of these, upon the offer of Christ as a Saviour. Act. 9. 6. *Lord, what wilt thou have me to do?* &c. Sure a regenerate Principle includes a Disposition to all these Acts; and the first view of Christ will excite and attract them.

*Testimonies.*

You have seen the Judgment of the *Assembly* and *Elders* at the *Savoy*, in the *Truth* above stated: Both also affirm; *ch.* 18. *a.*3,4. 'Infallible Assurance doth not so belong to 'the *Essence* of Faith, but that a true Believer 'may wait long, and conflict with many 'Difficulties, before he be partaker of it. 'And the *Assemblies Large Catech.* Quest. *Are* 'all *Assured*? &c. They Answer; *Assurance* 'not being of the *Essence of Faith*, &c.

One of the Errours for which the Church of *Boston*, in *New-England*, dealt with Mr. *H.*

was;

was, *That there is no Faith of God's Elect, but Assurance.*

Dr. *Owen*, in his *Treat. of Justification*, p. 111, 112. 'denies that a full Persuasion 'of the Forgiveness of our Sins; or, That 'what Christ did and suffered as our Media-'tor, *he did it for us in particular*, or a 'particular Application of especial Mercy 'unto our Souls, *&c.* are of the *Essence of* 'Faith, though all that have true Faith will 'endeavour it.

*The Ground of Dr.* Crisp's *Mistake.*

Because Faith is the Evidence of things unseen, (that is, it Assents to unseen Realities;) therefore he thinks that our Faith is nothing but an Assent to our particular Interest in Forgiveness. Because the Word of Grace promiseth Justification to all true Believers; therefore an Assurance of my being Justified, is Believing: Whereas I must first be a Believer in order to Pardon, before I justly can or ought to believe that I am pardoned.

# CHAP. X.

## *Of the Free Offer of Chriſt to Sinners, and of Preparatory Qualifications.*

*TRUTH.* CHriſt is freely offered to be a Head and Saviour to the vileſt Sinners, who will knowingly aſſent to the Truth of the Goſpel, and from a Conviction of their Sin and Miſery out of Chriſt, are humbled, and truly willing to renounce all their Idols and Sins; denying their own carnal Self and Merits, and accept of Chriſt as offered in the Goſpel; relying on him alone for Juſtification, Sanctification, and Eternal Life.

*Reader*, Obſerve, 1. Chriſt is freely offered to the vileſt Sinners, for their acceptance of him according to the Goſpel. 2. He is not offered ſo, as if any Sinner might have a Saving Intereſt in him, till they are willing to deny themſelves, renounce all Sins and Idols; and do accept of, and rely on him as a full Saviour, according to the Terms of the Goſpel. There cannot be an Acceptance of Chriſt, without a Renouncing of Sin and Idols, and Denying carnal Self, and our own Merits, as Oppoſites to him: And on the other hand, to renounce Sin and Idols, and deny our ſelves, will not avail us, without an acceptance of Chriſt, and relianceon him. 3. I mention ſome things that are antecedently neceſſary

ceſſary to our renouncing of Sin and Idols, and to our acceptance of, and reliance on Chriſt; as Knowledge, Aſſent, Conviction of Sin and Miſery, and ſome Humblings of Soul, which muſt attend all true Convictions: Theſe are *Preparatory Qualifications*; not that an Intereſt in Chriſt always follows theſe, but they diſpoſe the Soul to a hearty acceptance of Chriſt, in oppoſition to all rival Oppoſites, and are neceſſary thereto in ſome degree. 4. The declared Deſign of the Offers of Chriſt to Sinners, is, That they may be thus willing to accept of Chriſt, and ſo partake of an Intereſt in him.

*ERROUR.* Chriſt is offered to Blaſphemers, Murtherers, and the worſt of Sinners; that they remaining ignorant, unconvinced, unhumbled, and reſolved in their purpoſe to continue ſuch, they may be aſſured they have a full Intereſt in Chriſt; and this by only concluding in their own Minds upon this Offer, That Chriſt is theirs.

*Proved that this is Dr.* Criſp's *Opinion.*

I need give no Proof of it but this; That it's a declared Point, which he oft ſtrives to prove, That all the Elect are actually united to Chriſt before they Believe, yea, before they are Born; as you'll ſee in the next Chapter. So that all the deſign of theſe Offers, is only to manifeſt to Men, That Chriſt was theirs before; as he tells us, *p.* 100. *Is not Unbelief a Bar to have a part in Chriſt?* He Anſwers; *It is a Bar to hinder the manifeſtation*

*of Chriſt in the Spirit; but it is not a Bar to hinder one from having a part in Chriſt.*

*Obj.* But the Doctor ſeems to inſiſt on Mens coming to Chriſt, and cloſing with him; as *p.* 206. *No Conſideration in the world can ſo aggravate a Man's Condition, would he make his condition as bad as the Devils themſelves; yet if there be but a Coming, there can be no Conſideration in the higheſt pitch of ſinfulneſs, for Chriſt to reject him.* And *p.* 202. *Whatever thou art, ſuppoſe a Drunkard, a Whoremaſter, a Swearer, a Blaſphemer, a Mad-man in Iniquity; couldſt thou but Come to Chriſt, I ſay,* Come, *only* Come, *it is no matter if there be no Alteration in the world in thee when thou doſt come to Chriſt.*

*A.* 1. But Coming, or Believing, is no other, in the Doctor's Judgment, than an Inward Perſuaſion or Concluding that Chriſt is ours: And this is not in order to an Intereſt, but to our Knowing it.

*P.* 106. The *Dr.* ſaith, *I muſt tell you, There is no better way to know your Portion in Chriſt, than upon the general tender of the Goſpel, to conclude abſolutely, he is yours,* &c. *Say to your ſelves, (and let not this be contradicted, ſeeing Chriſt hath reached out himſelf to Sinners as Sinners,) My part is as good as any Man's: Set down thy reſt here; queſtion it not, but believe it,* &c. *Venture thy Soul upon it, without ſeeking for further Security. But ſome will ſay, He doth not belong to me. Why not to thee? he belongs to Sinners, as Sinners; and if there be no worſe than Sinfulneſs, Rebellion and Enmity in thee, he belongs to thee, as well as to any in the World.*

*A.* 2. Not

*A.* 2. Not Believing, or not Coming to Chriſt, is nothing with the Doctor; but not Concluding within one's ſelf that Chriſt is mine.

Pag 203. *It would be welcome to them to be certainly ſatisfied that his Blood is their Ranſom, and that their Sins are blotted out thereby; but they dare not yet cloſe with Chriſt, they dare not ſet up their reſt there, they dare not ſit down with any ſuch Concluſion, but ſtill there is ſomething or other that remains, that muſt be removed out of the way before they can make this certain Concluſion, Chriſt is their Chriſt. Now my Errand is to this ſort of People, whoſe hearts tell them, If it could clearly appear, that without danger to them, they may ſay Chriſt is their Salvation, and ſit down with this,* &c. *but they dare not, ſomething or other is wanting, they dare not lay hold on Chriſt, and it's Preſumption for them to ſit down ſatisfied that Chriſt is their Chriſt.* See *p.*36,44,432,490.

*Wherein the Difference is not.*

1. It is not, Whether there is in Chriſt a ſufficiency of Merit and Grace to ſave the worſt of Sinners? 2. Nor, Whether Chriſt is offered to the worſt Sinners, if they will accept of him on the Terms of the Goſpel? 3. Nor, Whether the worſt Sinners are often the Objects of God's Effectual Calling, in order to an Intereſt in Chriſt? 4. Nor, Whether there may not be Knowledge, Aſſent, Convictions, Humblings, and feigned Reſolves, and yet a Soul fail of an Intereſt in Chriſt, for want of true Converſion, though

though they are hopeful Signs? All these I affirm. 5. Nor, Whether the degrees of Convictions and Humblings be equal in all? This I deny. 6. Nor, Whether *Preparatory Qualifications* do merit True Grace? Yea Or Faith or Repentance do merit an Interest in Christ? This I deny, and say, That their whole Use depends on Christ's Ordination. 7. Nor, Whether a Soul may neglect to accept of Christ as Prophet Priest and King, because they feel not that degree of these Humblings and Convictions which they desire and expect? This I deny. 8. Nor, Whether these *Preparatory Qualifications* be the Work of the Spirit by Common Grace? This I affirm. 9. Nor, Whether their immediate Influence be to prepare the Soul for a true consenting Acceptance, which they are hereby less averse to, and more disposed for? This I affirm; though Dr. *Owen* adds, *No Man that wants these, is a Subject capable of Justification.* See *Treat. of Justif.* p. 109.

*Wherein the real Difference is.*

1. Whether Coming to Christ, is an Inward Persuasion that Christ is mine? This the Doctor affirms, and I deny. Of which see Chap. IX. *Of Saving Faith.*

2. Whether Christ is offered to Sinners, with a design that they may conclude they have a Saving Interest in him, before they are regenerated by the Spirit, and savingly believe? This the Doctor affirms, and I deny.

3. Whe-

3. Whether the Soul of a Sinner, as to its habitual Disposition and Purpose, is under the reigning power of Enmity, Rebellion and Filthiness, till after it hath a Saving Interest in Christ? This the Doctor affirms, and I deny; affirming this Disposition is altered in our Effectual Vocation; and there can be no true Coming to Christ for Pardon, and especially for Sanctification, without that purpose.

4. Whether some degrees of Convictions, and Humiliation of Soul, be necessary Prerequisites to the Soul's true Acceptance of Christ for Pardon? This the Doctor denies, and I affirm.

*The Truth Confirmed.*

The main Question is decided by what I have spoken of *Saving Faith*: For if *Coming* be not this Persuasion, and *Saving Faith* be necessary to our Interest in Christ, there remains little to prove. Of this last see *ch.* 11. *Of Union*, and *ch.* 8. Only consider, That Christ cannot be offered to be ours on any lower Terms than such as by which he actually becomes ours by the Gospel-Grant.

It remains then, that I briefly prove the Truth, as contained in the Third and Fourth *Questions*.

1. *The Soul of a Sinner, as to its habitual Disposition and Purpose, is not under the reigning power of Enmity, Rebellion and Filthiness, till after it hath a Saving Interest in Christ.* You see I speak not of Degrees of Sanctification, nor Change of Practice; but of a Disposition

ſition of Heart, and Purpoſe of Mind. This Truth appears,

1. Effectual Vocation makes this Change in the Habitual Diſpoſition of the Heart; and this Vocation is neceſſary to our Intereſt in Chriſt. The *Elders* at the *Savoy*, and the *Aſſembly*, agree, *Decl.* and *Conf. ch.* 10. *a.* 1. 'That this Call lies, in enlightning their 'Minds ſpiritually and ſavingly to under-'ſtand the things of God; taking away their 'Heart of Stone, and giving them an Heart 'of Fleſh; renewing their Wills, and by 'his Almighty Power determining them to 'that which is good; effectually drawing 'them to Jeſus Chriſt, yet ſo, as they come 'moſt freely, being made willing by his 'Grace. And *a.* 2. Until being quickned 'and renewed by the Holy Spirit, he is 'thereby enabled to anſwer this Call, and 'embrace the Grace offered and conveyed 'in it.

Thou ſeeſt what a great Change is made on the Heart and Mind by Effectual Calling; and that our Anſwer to this Call, (which lies in a Conſent anſwerable to this Change in the Faculties) is the Means of our Intereſt in the offered Grace; which is Chriſt, and his Benefits. It's a Call to *Life*, ſee *Joh.* 5. 25. The Dead ſhall hear the Voice of the Son of God, and they that hear ſhall *live*. It's a Call to *Holineſs*, 1 Theſ. 4. 7. Hence called a *Holy Calling*, 2 Tim. 1. 9. A Call to *Light*, 1 Pet. 2. 9. If any doubt whether our Vocation be a Means to our Intereſt in Chriſt, ſee 1 *Cor.* 1. 9. God is faithful, by whom

you

you are *Called into the fellowſhip of his Son Jeſus Chriſt, our Lord.*

2. How inconſiſtent with Vocation, Regeneration, and Converſion, are Hearts of ſuch vile Diſpoſition? Is this a *Heavenly* Calling? *Heb.* 3. 1. What would it avail to make ſuch a *Calling ſure?* 2 Pet. 1. 10. Is this being *Born* not of the Will of the Fleſh, but of the Will of God? *Joh.* 1. 13. Doth the new Birth, or Circumciſion of the Heart agree herewith?

3. That cannot be a true Faith, or Acceptance of Chriſt, which conſiſts with ſuch vile Diſpoſitions, and is void of a Purpoſe to be otherwiſe. Can he be ſaid to accept of Chriſt, who, as the Doctor ſaith, *Hath a Knife in his Hand, and Thoughts in his Heart to murther Chriſt, and that without ſo much as laying down his Arms?* P. 210. What is rejecting Chriſt, if this be not? What is ſaying, *We will not have him to reign over us?* Do not we prefer our Luſts before him? And can we thus marry him? Nay, What a carnal ſelfiſh thing is Believing? a meer uſing Chriſt for our own Safety in our Abominations, which we reſolve ſhall rule over us, without one Deſire to be rid of them.

2. Some Degrees of Convictions and Humiliations of Soul, are neceſſary Prerequiſites to the Soul's true Acceptation of Chriſt for Pardon. We find, it's the *Weary and heavy laden* that Chriſt invites to come to him for Reſt, *Mat.* 11. 28. *I came not to call the Righteous* (that is, the Conceited and Secure) *but Sinners to Repentance*, Luk. 5. 31. 32.

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The Converts recorded in the Word, found ſuch a Work on them, thoſe were *pricked in their Hearts, and cried, What ſhall we do?* Act. 2. 37. The *Gaoler* felt the ſame humble Concern, *Act.* 16. 30. *Paul* knew what this *Trembling* was, *Act.* 9. 6. So *Zacheus* and the *Prodigal*, Luk. 15. 14, 15. Where the Word Even *begins* to take Effect, the Man *is convinced of all, and judged of all. The Secrets of his Heart, are made manifeſt: falleth down on his Face*, &c. 1 Cor. 14. 24, 25. It's a meet Order, that Man ſhould in ſome degree pay this Homage to God, and thus reſent his Apoſtacy, to God's Glory whom he hath provoked. Yea, Theſe are abſolutely Neceſſary to bring a Man to be willing to cloſe with Chriſt. Were there no Weight, no Remorſe, no Senſe of Sin or Miſery Chriſt would not be regarded, much leſs complied with: Yea, to come to Chriſt, cannot be an Act of the Will, it thus having a contrary Biaſs, and the practical Judgment determining againſt it.

## *TESTIMONIES.*

You have already heard the Sence of the *Aſſembly* and *Elders at the Savoy*: You may ſee in *Larg. Catech.* Q. *What is juſtifying Faith?* They tell us, That the Sinner is *convinced of his Sin and Miſery*, who receiveth Chriſt. And in the Directory for Viſitation of the Sick, they are for *propounding Chriſt and his Merits to penitent Believers*, and Endeavours are to be firſt uſed to humble the Sick under the *Senſe* of his *Guilt*, and the *Wrath of God*, &c.

Doctor

Doctor *Owen* tells us, *There is nothing in this whole Doctrine, that I will more firmly adhere to, than the Neceſſity of Convictions, previous to true Believing.* Of Juſtif. *P.* 133. The Neceſſity of them; yea, Antecedency of them to true Faith and Pardon, he proves *P.* 98 99. as alſo *Diſplicency, Sorrow, Fear, a Deſire of Deliverance, with other neceſſary Effects of true Convictions.* P. 102, 103. And he tells us, *The Belief of the Pardon of our own Sins is not propoſed to Men in the firſt Preaching of the Goſpel, as that which they are firſt to believe.* And *P.* 140. *Neither is it poſſible there ſhould be any Exerciſe of this Faith unto Juſtification, but where the Mind is prepared, diſpoſed, and determined unto univerſal Obedience.*

Mr. *Norton* of *New England* proveth at large, 'That there are certain preparatory 'Works between the Carnal Reſt of the Soul 'in the State of Sin, and effectual Vocation; 'or Chriſt in his ordinary Diſpenſation of the 'Goſpel, calleth not Sinners as Sinners, but 'Sinners, *i. e.* qualified Sinners, immediate-'ly to believe. Theſe are his own Words, which he proves, *Orthod. Evang.* from *P.* 129. to 140.

*The Ground of the Doctor's Miſtake.*

Becauſe they that truly come to Chriſt, ſhall have an Intereſt in Chriſt; therefore he thinks, whoever can perſwade himſelf that he hath an Intereſt in Chriſt, doth come to him; becauſe ſometimes the worſt Sinners

are

are made the Subjects of Preparatory Works, and of effectual Calling, as God's act on them; therefore he thinks, that theſe Sinners are invited to conclude, they have an Intereſt in Chriſt, before they do at all anſwer that Call. But his greateſt Cauſe of Miſtake is, that he thinks the worſt Sinners, if elect, have as much Intereſt in Chriſt, as the greateſt Saint. Therefore indeed they need no more Faith than to know it, and that muſt be by a firm Perſwaſion that he is theirs, becauſe Chriſt calls Sinners to Repentance, therefore Chriſt is theirs while impenitent.

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## CHAP. XI.

### *Of Union with Chriſt before Faith.*

*Truth.* EVery Man is without Chriſt, or not united to Chriſt, untill he be effectually called; but when by this Call the Spirit of God enclineth, and enableth him willingly to accept of Chriſt, as a Head and Saviour; a Man becomes united to him, and Partaker of thoſe Influences and Privileges which are peculiar to the Members of the Lord Jeſus.

*Errour.* All the Elect are actually united to Chriſt, before they have the Spirit of Chriſt,

Chriſt, or at all believe in him, even before they are born; yea, and againſt their Will.

*Proved that this is Dr.* Criſp's *Opinion.*

The Title of *Serm.* 14. is, *Chriſt is ours before we have gracious Qualifications*, *P.* 430. But ſure the Doctor intends only to exclude Works and not Faith. *A.* No, he tells us of dangerous Conſequences *that muſt follow on it, if Perſons are not united to Chriſt*, and partake not of Juſtification before they believe. 616. 617. And addeth, *There is not, I ſay, ſuch a thing as an uniting, and cementing or knitting Power in Faith, as that Faith doth, or ſhould become the Inſtrument to unite a Soul to Chriſt*, *P.* 617. *Obj.* But he may intend only to exclude the Merit or Efficiency of Faith; but not the Preſence of it, or the Divine Ordination of it to that end. *A.* No, he denies the Preſence of Faith; to this end he ſpends much time, *P.* 614. *&c.* to prove, *That Chriſt is ours before we come to him, and that our not coming to Chriſt, doth not import a State of Diſunion with Chriſt.* And *P.* 104. He tells us, *You may as ſoon conceive, that a Man is able to ſee whiles he hath no head, as think a Man can have ſpiritual Eyes; whether the Eye of Faith to behold Chriſt, or the Eye of Mourning to lament ones Wretchedneſs, before there be actually the Preſence and Conjunction of Chriſt, the Head, to ſuch a Body. Obj.* But muſt not the Spirit be given before we are united to Chriſt. *A.* The Doctor ſaith, *We partake of the Spirit, only by Virtue of this Union*; which he attempts to prove

prove from the too groſs uſe of the Metaphor of a Vine, *P.* 599. and ſundry other Places. *Obj.* Sure he meaneth only this Union is decreed before Faith. *A.* To prevent this, his Words are, *P.* 598. *I do not mean as ſome do, that God did actually decree, that Chriſt ſhould be Chriſt unto ſuch and ſuch Perſons, before he did put any Qualifications into them. But I ſay farther, that God gives actual Poſſeſſion of this Chriſt, and this Chriſt takes Poſſeſſion of that Perſon, before there be any Qualification.* *Obj.* When are the Elect united to Chriſt? *A.* The Doctor tells you, *Before they are born, P.* 617. See *P.* 597, 609, 611, *&c.* Of coming to Chriſt againſt your Wills: See the end of this Chapter.

*Wherein the Difference is not.*

1. It is not, whether God hath decreed that all the Elect ſhall be united to Chriſt.

2. Nor whether God hath appointed, and Chriſt agreed in the Covenant of Redemption, to be in time the Saviour of the Elect; and that what Chriſt did and ſuffered, purſuant to that Covenant, was intended for the ſaving Good of the Elect.

3. Nor whether all the Power, by which we believe, and the Spirit, who works Faith in us, be purchaſed and given by Chriſt.

4. Nor whether Chriſt's giving us the Spirit of Grace, do begin this Union, and the Spirit given in order to ſaving Operations, produceth this Faith, whereby the Union is conſummated.

5. Nor

5. Nor whether Faith unites to Chriſt by Divine Ordination, and not by its own Power or Merit, or as a Phyſical Act. All theſe I affirm.

*The Real Difference.*

1. Whether the Elect are actually united to Chriſt before they are born? This the Doctor affirms, and I deny.

2. Whether the Elect are united to Chriſt till they are effectually called, and truly believe? This the Doctor denies and I affirm.

*The Truth Confirmed.*

1. The Scriptures expreſly affirm all uncalled, unregenerate Unbelievers, to be united to Chriſt, and in a State of Separation from him. The believing *Epheſians* were before Converſion, *without Chriſt*, Eph. 2. 12. Were they always united to Chriſt, of whom *Paul* ſaith, *Rom.* 16. 7. *They were in Chriſt before me*? Or was *Paul* himſelf always in Chriſt? Were not the *Romans* out of Chriſt, while *a wild Olive-Tree*, and untill they *were grafted into the true Olive-Tree*? w ich they were upon their Converſion, *Rom.* 11. 17, 19.

2. The Spirit of Chriſt, and Faith in him, are the things whereby God hath ordained us to be united with Chriſt; *By one Spirit we are all baptized into one Body*, 1 Cor. 12. 12, 13. *Chriſt dwells in our Hearts by Faith* Eph. 3. 17. on which account we are ſaid to *receive Chriſt*, Col. 2. 8. *And are Children of God by Faith*, Gal. 3. 26.

3. The want of this Union is denounced againſt all ſuch as have not the Spirit, and are

are Unbelievers, *Rom.* 8. 9. *If any Man have not the Spirit of Christ, he is none of his*, i. e. Let the Man be elect or not, be the Man who he will, if he hath not the Spirit, he is not Christ's in this Union. And it's the Design of that Parable, *Mat.* 22. 3. to 13. that they who accept not of the Invitation, or do not sincerely and spiritually consent to Christ's Offer, shall not be united to Christ, or partake of the *Marriage Supper*.

4. The necessary immediate Effects of Union are plainly wanting in all such as have not the Spirit, and want Faith. *He that is joyned to the Lord is one Spirit*, 1 Cor. 6. 17. Can any unbelieving Wretch pretend to have one Spirit with Christ whiles his Inclinations, Purposes, and Carriage are so contrary? Again, *If any Man be in Christ, he is a new Creature*, 2 Cor. 5. 17. *q. d.* Let the Man be who he will, he is not united to Christ, if he be not a new Creature. I hope none will doubt, he is no new Creature, who is carnal, who is a Stranger to the New Man, which *after God is created in Righteousness and true Holiness*, Eph. 4 24. When the Scriptures describe any Person *in Christ Jesus*, they tell us, they (at least in purpose) *have crucified the Flesh with the Affections thereof*, Gal. 5. 24 and *they walk not after the Flesh, but after the Spirit*, Rom 8 1. It's not they that have crucified the Flesh, are in Chr st, which some might say, would render it only a manifesting Sign of their In-being in Christ; but these Texts do exclude all others from a present Share in this Union. The like Places might

might be multiplied: *As many of you as have been baptized into Chriſt, have put on Chriſt*, Gal. 3. 27. *If Chriſt be in you, the Body is dead, becauſe of Sin*, &c. Rom 8 9, 10 But alas, theſe and the like are not only wanting in Unbelievers; but the direct contrary thereto prevalently reign in them, and each of theſe Contraries, do by a Goſpel Rule ſubject Men to thoſe Miſeries as are inconſiſtent with the Members of Chriſt: As *If ye live after the Fleſh, ye ſhall die; to be carnally minded, is Death*, &c. *Rom.* 3. 8: 6, 14.

5. Union with Chriſt is determined to our effectual Calling: This is the Means and Seaſon of that Bleſſing; *God is faithful, by whom ye are called into the Fellowſhip of his Son Jeſus Chriſt*, 1 Cor. 1. 9. Hence the Inſtruments of our Vocation are ſaid to *eſpouſe us to Chriſt*, 2 Cor. 11. 2. To *beget* them for him 1 *Cor.* 4. 15. This Privilege is peculiar to Chriſt's regenerate Seed, and impoſſible to any that are not ſo.

6. Unbelievers are not Members of the Catholick inviſible Church, which is the Body of Chriſt: *By one Spirit you are all baptized into one Body, and have been all made to drink into one Spirit*, 1 Cor. 12. 13. There is a preſent *effectual Working in every Part* of this Body, *Eph.* 4. 16. It's by the Spirit's Operation we are Parts of this *Holy Temple, and fellow Citizens with the Saints*, Eph. 2. from 18. to 22. Every Member hath a *Meaſure of Faith and Grace*, Rom. 12. 3, 4, 5. None of theſe can be true of Men dead in Sin: Nor can they be Members of Chriſt, that

are

are not Members of his Body, 1 *Cor.* 12. 27.

7. Should they that are united to Christ, apostatize from Faith, they would thereby forfeit and lose this Union. If any cease to be Believers they would cease to be Members of Christ. This is the Scope of *Joh.* 15. 2, 3, 4, 5, 6. *If a Man abide not in me, he is cast forth as a Branch, and is withered: Every Branch in me that beareth not Fruit, he taketh away.* And is it not apparent, that Apostacy sinks a Man into no more Unbelief, than what prevailed before he believed at all?

8. The opposite Errour would reconcile what the Spirit of God declares inconsistent. The Apostle in vain asketh, *What Concord hath Christ with* Belial? *or what Part hath he that believeth with an Infidel? and what Agreement hath the Temple of God with Idols*, &c. 2 Cor. 6. 15, 16, 17. By this Opinion, Christ and *Belial* can be, and dwell quietly in one Man for many Years; and he that believeth, and an Infidel, have the same part in the highest Privilege, *viz.* Union with Christ. In Uncleanness, God receives all alike, and is their *Father*, though they resolve against being *Separate*, Men can (though God saith they cannot) *partake of the Table of the Lord, and of the Table of Devils*, 1 Cor. 10. 21. For Union, and Communion with Christ be the Heart of the Benefits included in partaking of the Lord's Table.

Reader, Weigh these things, and thou canst hardly conceive, what Act of God an Union before Faith can be ascribed to. It's not

not to the Decree, for that only reſolveth it ſhall be in future. It's not to God's appointing, or Chriſt's engaging to be a Mediator; for thereby he undertook in time to raiſe a Seed, which, *in the fulneſs of Time, God would gather in one in him*, Eph. 1. 10. It's not in Chriſt's aſſuming the humane Nature, for that admits all Mankind to be united to him, as well as the Elect. And what Mr *Sterry* and others talk of a radical Union with Chriſt, as he is the top Branch, or the univerſal Spirit of the Creation, in a Nature diſtinct from his Divine and Humane; it's ſordid to ſuch who know of but two Natures in Chriſt; and if granted would not prove the Doctor's Notion of *actual* Union.

## *TESTIMONIES.*

*The Aſſembly*, Confeſſ. *Ca.* 26. *a.* 1. and the Elders at the *Savoy*, *Chap.* 27. *a.* 1. affirm, 'That we are united to Jeſus Chriſt by his 'Spirit, and by Faith. *A.* 5. Only the Elders add, 'We are not thereby made one Per-'ſon with Chriſt. The Leſſer Catechiſm hath this Queſtion, *How doth the Spirit apply to us the Redemption purchaſed by Chriſt?* *A.* By working Faith in us, and thereby uniting us to Chriſt *in* our effectual Calling.

The *New England* Synod confute this as *Errour* 37. 'We are compleatly united to Chriſt before, or without any Faith wrought in us by the Spirit. They ſum up their Confutation of this in theſe VVords, 'If there be 'no Dwelling of Chriſt in us, no coming to

'him, no receiving him, no being married to 'him, *before* and *without* Faith. But the former is true. *Errour* 16. which *Boston* Church charged Mr. *Hutcheson* with, was, 'That Union to Christ is not by Faith. *Errour* 38. The Synod Confutes, is, 'There 'can be no true closing with Christ in a Pro- 'mise that hath a Condition expressed. *Er- rour* 69. 'Though a Man can prove a gracious 'VVork in himself, and Christ to be the Au- 'thor of it, if thereby he will prove Christ to 'be his, this is but a sandy Foundation. He never read Doctor *Owen*, who did not find him as express in this as any Man can be. '*Norton*, *Orthod. Evang.* P. 291. Union in or- 'der of Nature, though not of Time, follow- 'eth Vocation. P. 181. Union, not without 'the Act of Faith. P. 222. It's by the Spirit 'and Faith.

*The Grounds of the Dr's. Mistake.*

Because Christ is appointed, and given to raise a Body eternally elected thereto; there- fore he thinks, they are this Body before they be raised. Because all After-Grace is from Christ as our *actual* Head; therefore he thinks, Christ cannot, by his Spirit, work the first Grace, as our *designed* Head. VVhereas the Spirit makes *us an Habitation to God*, Eph. 2. 22. And it's a strange conceit, that Christ can ex- ert no Act of Power on a dead Soul, in order to Union, but Men must infer that Union prior to it. Because the *natural* Body cannot see with- out a Head; therefore Christ cannot convert a Sinner,

Sinner to bring him into his *myſtical* Body. One might better infer, the Head cannot ſee without the Body, and the Body ſees as much as the Head, and the Head ſees no better than the Body; and ſo conclude, Chriſt can ſee nothing, till every elect Perſon be a Member, and every Member ſeeth as well as Chriſt, and the dim Sight of every Member, makes the Sight of Chriſt as blind as his. Becauſe Chriſt *received Gifts* for the Rebellious, that God might dwell among them; therefore God dwells among them, before thoſe Gifts operate, or be communicated to them. Whereas the Apoſtle, *Eph.* 4. 10, 11, 12. tells us, how theſe Gifts are the Means by which the Elect are converted, and made Believers, and ſo come to partake of Union with its peculiar Effects. Becauſe, from the Parable of the Vine, the Gardiner puts the Graff into the Tree before there's Sap or Fruit; therefore he thinks a Man is in Chriſt, before God puts him in Chriſt by the Spirit and Faith, which is the only *ingraffing* the VVord tells us of, beſides external Church Privileges, *Rom.* 11. 17, 19. I may as well argue, a Member of Chriſt muſt always do wicked VVorks, becauſe the Graff bears always Fruit of its own Kind, and not after the Kind of the Stock into which it is ingrafted. How ſad is it to ſtrain and abuſe Parables or Metaphors againſt the Scope of the Goſpel, becauſe God condeſcends to explain ſome Truths thereby? as if all that belongs to the Metaphor, teach and prove any Doctrine, becauſe that one Point, for which the Lord uſeth it, is illuſtra-

ted thereby. What Work may soon be made by fond People, if this be true? Because we are chosen in Christ from eternity; that is, elected to obtain Life by him as Mediator; therefore we are one with him before any uniting Bonds.

Reader, I forbear to represent the Nature of this Union as he seems to state it, *P.* 104, 105, 648, 649, 615. hoping he meant better than many of his Words do import; but for thy own Good, know, that upon believing we are made Partakers of Gospel-Benefits; we are related to him for all the Advantages which the Metaphors of this Union express. He loveth, enricheth, and honoureth us, as a Man doth his *Wife*: He directs, rules, and quickens us, as a Head doth the Members: He ministers Grace for Fruit and Exercise, as the Root doth to the *Branches*. Yea, This Relation he'll keep undissolved; and yet more, the very Spirit that his Humane Nature received in Fulness, abides in, and worketh a Conformity to the Life and Temper of Christ in all his Members; which at last he will perfect to the utmost of our Capacity. But yet fansie not, that we are deified with God, or christified with Christ, or one *natural* Person with him, as if he had a superangelick Nature, which was a sort of a common Soul, or that our distinct Personality shall ever cease; with other Notions destructive of God's Government, and of all Judgment. Beware of confounding God and the Creature, or making Christ the Subject of our Graces, because he is the Author of them.

*Obj.*

*Obj.* But you ſaid in the *Errour*, that Men are ſaid to receive Chriſt againſt their VVills. *A.* The Doctor tells us, *Our firſt receiving of Chriſt, is when Chriſt comes by the Gift of the Father, to a Perſon while he is in the Stubbornneſs of his own Heart, and the Father doth force open the Spirit of that Perſon, and pours in his Son in ſpight of the Receiver*, P. 99. In *P.* 98. *It's as a Phyſician poureth Phyſick down the Patient's Throat, and ſo it works againſt his Will.* And tells us, *P.* 612. *Our firſt coming to Chriſt, is as a Coach is ſaid to come to Town, when it is but drawn to Town.*

I ſhall make no further Remark on this, than tell thee, the Doctor diſtinguiſheth not between what we are abſtracted from the Spirit's Influence, and what we are by the Spirit's Influence. VVe are paſſive in effectual Vocation, as that is God's Act on us; but even then no Violence is offered to the VVill, for the Mind dictates what it chooſeth freely Under this healing VVork and that paſſiveneſs, is not our coming to Chriſt; but by the Effect of God's Act on the Mind and VVill, we conſent to the Call, and that is our firſt coming, and thereby we *receive* Chriſt, and not before. He is not forced on us, but accepted from a Light that commends, and a VVill that deſires him. VVhereas we come not a ſtep, whiles we do refuſe and reject him. Though I wonder why he ſpeaks of any firſt coming againſt our VVills, when his Principle is, that we are united to Chriſt at lateſt, in the Moment of Conception in the VVomb.

# CHAP. XII.

## *Of Juſtification by Faith, with a Digreſſion about Repentance.*

*TRUTH.* I Have ſpoken of *Juſtifying Righteouſneſs*, chap. 7.

Though Faith be no way a Meritorious Cauſe of a Sinner's Juſtification, yet God hath promiſed to Juſtifie all ſuch as truly Believe; and requires Faith, as an indiſpenſible Qualification in all whom he will Juſtifie for Chriſt's Merits; declaring, That Unbelief ſhall not only hinder Mens knowing that they are Juſtified, but that it is a bar to any Perſon's being Juſtified while he continues an Unbeliever.

*Reader*, Note, 1. There is a Righteouſneſs for which a Man is Juſtified: This is only Chriſt's Righteouſneſs: This is the Foundation of the Promiſe, and the Merit of the Bleſſing promiſed: Nothing can add to it, or mingle with it; it's ſufficient, and alone ſufficient to ſatisfie Juſtice, atone for Guilt, and merit Acceptance and Life.

2. There's to be conſidered, what the Condition of the Perſon is whom this Mercy is promiſed to. He is one that hath this Grace of true Faith, and exerts it into Act. This Grace is alſo required and commanded as indiſpenſibly neceſſary to the Participation of Forgiveneſs. Chriſt's Righteouſneſs ſhall not

not be imputed to this uſe, unleſs we believe: And nothing ſhall hinder our Title to this Benefit, if we do believe in Chriſt; for the Promiſe is inviolable. And this Faith being a Conformity to the Rule of the Promiſe, ſome call it a *Subordinate* Righteouſneſs; not meaning any Righteouſneſs *for* which Sin is forgiven, for it's Chriſt's Righteouſneſs alone for which God Juſtifies us; but it's our anſwering that Rule by which Chriſt applieth his Righteouſneſs for our Remiſſion, and a Right to Life; and his Promiſe is the Ground of our Title.

Having premiſed theſe things for Explication of the Truth, I proceed.

*ERROUR.* The whole uſe of Faith in Juſtification, is only to manifeſt that we were Juſtified before; and Faith is no way neceſſary to bring a Sinner into a Juſtified State, nor at all uſeful to that End.

*Proved that this is the Dr's. Opinion.*

The Doctor, *p.* 85. puts this Objection; *Is not Believing required to the Juſtification of the Ungodly?* Anſw. *An ungodly Perſon, after he is Juſtified, doth Believe. But you will ſay, It is an Act of Chriſt by Faith.* Anſ. *Then Chriſt doth not Juſtifie alone*, &c. *Nay, I ſay more; Chriſt doth Juſtifie a Perſon before he Believes*, &c. *He cannot believe that which is not; and if he be not Juſtified before he Believes it, he believeth that which is falſe; but he is firſt Juſtified before he Believes, then he believes that he is Juſtified.* The Doctor then asks, *But what doth Faith ſerve for?* He

anſwers, *It ſerves for the Manifeſtation of that Juſtification which Chriſt put upon a Perſon by himſelf alone.* P. 86. *We do not Believe, that we* may be *Juſtified, but becauſe we* are *Juſtified.* P. 578. *God doth add never a tittle of Pardon it ſelf more to him that is a Believer, than to that Perſon not yet converted to the Faith*, &c. P. 597. *I ſay, Faith, as it takes hold of Chriſt's Righteouſneſs, it doth not bring this Righteouſneſs of Chriſt to the Soul, but doth only declare the Preſence of that Righteouſneſs that was there even before Faith was.* He in that Page denies Faith to be ſo much as an *Inſtrumental* Cauſe of Juſtification. In very many places he declares, We are not Virtually, but *Actually* Juſtified before Faith. If thou ask *when* he thinks the Elect are Juſtified. The Doctor tells us, *It's from Eternity, at Chriſt's death; and the lateſt time, is, before we are born.* See *p.* 101, 255, 361, 362, 616, *&c.* See more, *ch.* 1, 2, 3, 11.

*Wherein the Difference is not.*

1. It is not: Whether Faith, or any Grace, be a jot of the meriting Righteouſneſs for which we are Juſtified? 2. Nor, Whether Faith, or any Grace, add any thing to the Value of Chriſt's Merits? Theſe I deny; yea, I add, That if Chriſt's Righteouſneſs could be applied for Pardon to the vileſt Sinner before he Believes, it would Juſtifie him; but God hath declared it ſhall not be applied to Unbelievers. 3. Nor, Whether we are Juſtified the ſame moment as we truly Believe in Chriſt, and the Bleſſing is

not

not ſuſpended for any time longer? This I affirm, becauſe God Juſtifies us by the Promiſe, as his Inſtrument; and this Promiſe declares that he will Juſtifie him that Believes: It's a Chriſt truly Believed in, doth Juſtifie us; and a Chriſt ſo Believed on, cannot but Juſtifie us. 4. Nor, Whether an elect Perſon once Juſtified, ſhall by Chriſt's care be kept in a Juſtified ſtate? 5. Nor, Whether God hath decreed, That the Elect ſhall certainly Believe, and ſo be Juſtified? 6. Nor, Whether True Faith be an Infallible Sign of Juſtification? Theſe four laſt I do affirm.

*Wherein the Real Difference is.*

1. Whether we are Juſtified before we Believe? This the Doctor affirms, and I deny. 2. Whether the Uſe of Faith in Juſtification be only to manifeſt our Juſtification, which we perſonally had before? This the Doctor affirms, and I deny; and add, That Faith Juſtifies us by receiving Chriſt, and therein anſwers the Ordination of God, who hath promiſed to Juſtifie the Believer by the Application of Chriſt's Righteouſneſs in this gracious Effect of it upon the guilty Soul.

*The Truth Confirmed.*

What I have ſaid, *chap.* 1. *Of the State of the Elect*; and *chap.* 11. *Of the Neceſſity of Faith to Union with Chriſt*; and *chap.* 3, 4, 10. render Enlargement needleſs: Yet I ſhall add,

1. *We are Juſtified by Faith*, is the common Language of the Holy Ghoſt, *Rom.* 5. 1.

*Gal.* 2. 16, *&c.* What is it to be Juſtified by Faith, if we are Juſtified before Faith? It contributes to our being Juſtified, or words expreſs nothing in a caſe of the higheſt moment. *Rom.* 3 20. *God juſtifieth the Circumciſion by Faith, and the Heathen through Faith.* Muſt not Faith be at leaſt preſent? It's impoſſible to exert an Act by a Thing, when that Thing is not.

2. Faith is enjoyned as an indiſpenſible Means of Juſtification by Chriſt, and complied with by All Converts to that End. *Act.* 16. 30. *Believe, and thou ſhalt be ſaved.* *Rom.* 10. 9, 10. *If thou believe with thine heart, thou ſhalt be ſaved; for with the heart man believeth to righteouſneſs,* (not to *Aſſurance* only.) To be Juſtified, was a Benefit which *Paul*, and the other Converts, had an Eye to in Believing. *Gal.* 2. 16. *We have believed, That we may be juſtified by the faith of Chriſt.* The Bleſſing of Juſtification is limited to a Believer, and extended to ſuch by ſuch conditional and indefinite Clauſes as theſe: *Rom.* 4. 23, 24. To us it ſhall be imputed (for Righteouſneſs) *if we Believe* on him that raiſed up Chriſt from the dead. *Act.* 10. 43. *Whoſoever Believeth* in him, ſhall receive Remiſſion of Sins. What a groſs Notion would it create, That Faith ſhould be required by God, in order to a Benefit, and this Faith acted by the guidance of the Spirit, as a Means to partake of that Benefit, and this Benefit propoſed and limited to all under an expreſs reſpect to that Faith; and yet that Benefit is ours before Faith hath a Being?

3. The

3. The Goſpel denounceth and declareth All *Condemned*, till they do Believe: It declares they are ſo, and denounceth they *ſhall* be ſo: *Joh.* 3. 36. He that believeth not on the Son, *ſhall not ſee life*; but the wrath of God *abideth on him.* And *ver.* 18. He that believeth on him, is not condemned; but he that believeth not, is *condemned already.* Here's the Caſe of all Men by the Fall; They are *Condemned*, and under *Wrath.* Here's the way of Relief; A Chriſt *believed on:* And they that believe, their Condemnation is revers'd. Here's the Caſe of every Man that believeth not; *Wrath abideth on him:* The Condemning Sentence remains, and Men are diſtributed into Condemned, or Juſtified; and this *as* Believers, or Unbelievers. Oh! that any can think, all this Wrath that abides, is no more than want of an Aſſurance that we are Juſtified! Sure it's more danger! *Joh.* 8. 24. *If you believe not, you ſhall die in your ſins.* Mark 16. 18. *He that believeth not, ſhall be damned.* Then they muſt be liable to Damnation whilſt in Unbelief, or they could not be Damned for Unbelief. To be Condemned and Juſtified are Oppoſites; at once none can be both: Nor can God Juſtifie a Man whom he then and ſtill Condemns.

4. Unbelief is the cauſe why Men are barred from Juſtification, and remain obnoxious to Miſery. *Joh.* 5. 40. *Ye will not come to me, that ye may have life.* What undid the Jews? *Heb.* 3. 18, 19. They could not enter, *becauſe of Unbelief.* And *ch.* 4, 6, 7. And if Unbelief did not obſtruct Life, and a Right

to

to it; the Apoſtle would oddly inferr, *ch.* 4. *ver.* 1, 2, 3. *Let us therefore fear*, leſt a Promiſe being left us of entring into his reſt, any of you ſhould *ſeem to come ſhort of it*, &c. for *we which have believed, do enter into reſt.*

How eaſily might I argue this Point, from the Nature of Juſtification, as it's a judicial Act of God, by a Goſpel-Rule ſuppoſing Chriſt's Satisfaction? As alſo, from the immediate Effects of Juſtification, which are all ſuſpended as to Unbelievers: God in all his Carriage not executing the Juſtifying Sentence on them, but the contrary; he leaves them many years Slaves to Sin and Satan, void of his Spirit, admitting them to no Communion with him, rejecting their Prayers, barring them from his Table, ſuffering them to blaſpheme and diſhonour him; he ſuffers them to remain Curſes and Plagues to other Souls, *&c.* Doth God deal thus with the *Juſtified?* What ſhort of Hell is the Execution of the Curſe, if theſe be not?

*Reader*, I leave it to thy ſelf to judge, whether all theſe things make Faith of no more uſe, than to ſhew us the goodneſs of our ſtate; which we were as much poſſeſſed of before, only we did not know it? Is that all the change on believing, which ſuch great Expreſſions import? Is our being *now* waſhed and juſtified, 1 *Cor.* 6. 11. no more than we now know it? Is *Aſſurance* all the motive we can *honeſtly* uſe with Sinners to believe? Or the *want* of it, all the Danger we have to threaten them with, to any *beneficial* purpoſe, againſt their abiding in Unbelief?

TESTI-

## *TESTIMONIES.*

You have already heard the *Aſſembly*, and the *Congr. of Elders* at the *Savoy*, *Confeſ. chap.* 11. *a.* 4. ſaying, 'The Elect are not Ju-'ſtified, until the Holy Spirit doth in due 'time actually apply Chriſt to them. See *ch.* 1. *Of the State of the Elect*: Where I cited this; *Leſſer Catech.* Q. *What Benefits do they that are effectually called, partake of in this Life?* *A.* 'They that are effectually 'called, partake of Juſtification, Adoption, *&c.* You ſee that the *Aſſembly* do ſuppoſe our Calling, to our being Juſtified; and Juſtification is a *Benefit* flowing from it. In the next Anſwer, they tell us, *We are Juſtified by receiving Chriſt's Righteouſneſs by Faith alone.* So not before Faith.

The *New-England Synod*, *p.* 18. thus confute that Speech of the *Antinomians*; viz. *To ſay we are Juſtified by Faith, is an unſafe Speech; we muſt ſay, We are Juſtified by Chriſt.* The *Synod* fully prove this is falſe; and add, 'To ſay a Man is Juſtified before Faith, or 'without Faith, is unſafe, as *contrary* to the 'language of the Scripture.

Dr. *Owen*, in his *Treat. of Juſtif. p.* 299. ſaith, 'It muſt be remembred, that we re-'quire Evangelical Faith, in *order of Nature* '*antecedently* unto our Juſtification, by the 'Imputation of the Righteouſneſs of Chriſt 'unto us; which alſo is the *Condition* of the 'Continuation of it. This is as plain as can be, and this he oft proves. *p.* 306, *&c.*

*The*

*The Grounds of the Doctor's Miſtake.*

Becauſe God Juſtifies the *Ungodly*, that is, the Man who the moment before he believed to Juſtification was ungodly; yea, and who ſtill remains ungodly in the Eye of the Law of Works, needing daily Forgiveneſs by Grace; therefore God Juſtifies him who continueth wholly ungodly fifty years after. Becauſe Chriſt *alone* Juſtifies, as he whoſe Satisfaction and Merits are the only Righteouſneſs *for* which we are Juſtified; therefore he thinks there is nothing elſe preſent in our Juſtification, not conſidering that God Juſtifies, the Spirit Juſtifies, the Goſpel-Promiſe Juſtifieth, in ſences diſtinct from Chriſt: And ſo doth Faith, though not as what meriteth, yet as what the Promiſe *requireth* in all whom God will Juſtifie for the ſake of Chriſt's Merits. Becauſe it's Chriſt, the *Object* of Faith, Juſtifies; therefore Faith in that *Object* is not requiſite to Juſtification; though it's as plain as the Word of God can ſpeak, it's a Chriſt *believed on* which Juſtifies: It's not Faith, without a Chriſt, can do it; and Chriſt, without Faith, will not do it; but on our Believing, he will not fail to do it. Becauſe we muſt, in order to *Aſſurance* of Pardon, believe our Sins are actually pardoned; therefore our actual Pardon is the Object of the Faith by which we obtain Pardon; and ſo *he* ſets our Pardon, inſtead of God, Chriſt, and the Goſpel-Promiſes, which are the Scripture Objects of Juſtifying Faith. Becauſe Faith is the *Evidence* of Inviſible Realities

ſtill

ſtill remaining Inviſible; therefore it's whole Uſe is, to manifeſt our Pardon before our Pardon hath a Being.

Object. *The Doctor lays great ſtreſs on* Ezek. 16. 6, &c. *and very often builds this and other of his Opinions upon it.*

*Anſw.* He doth ſo, and without the leaſt Ground. For,

1. That Chapter doth not deſcribe the Dealings of God with a particular Soul, in order to Salvation; but with *Iſrael*, as a *Political* Body, in a *peculiar* Covenant. It ſhews how mean and idolatrous their Original was; how graciouſly God ſingled them out, and dignified them above the reſt of the World by many Privileges; and among the reſt, by making a Covenant of Peculiarity with them. But this Covenant is not the Covenant of Eternal Life: For *ver.* 59. it was a *Covenant they broke*: And *ver.* 61, 62. it's called *Thy* Covenant, as oppoſed to *My* Covenant. Dare any Man ſay that all the Jews were Waſhed, Quickned, Juſtified? *&c.* Yet each of theſe were true of the whole Body in this Chapter. See what a Character is given of their Temper and Carriage, after all this is ſaid of them; and ſure it cannot agree to a Juſtified Soul, or a Soul decked with Grace: See from *ver.* 14. to *ver.* 23. And had the Doctor conſidered this Chapter, he would find moſt of his Opinions baffled, on the ſame grounds as he thinks a Verſe or two can ſerve him. *Ver.* 3, 4, 8. In the day they were *born*, they were *unwaſhed*, unloved, out of the Covenant. Where is Juſtification, *&c.*

tion, *&c.* from Eternity, or from the time of Conception? *Ver.* 23. When after they were washed, and in Covenant, God denounceth, *Woe, woe unto thee!* for their wickedness. May not Wrath then be preached to an elect Person? *Ver.* 27, 38, 43. *I'll judge thee, and give thee blood in fury, and recompence thy ways upon thy head.* Doth Sin do a Believer no harm? Is there no displeasure in God against the Elect for Sin? When God saith, Thou hast *fretted me*, &c. when, *v.* 58. thou hast *born thy lewdness, and thy abominations*; can it be true, That no Elect Person bears his own Sin? Nor ought he to charge himself therewith? Or doth not God charge him with it?

2. Admit that the Birth of a Child was a resemblance of *Israel*'s first becoming God's Covenant-People, in *Abraham*, or at *Mount Sinai*; and admit that this People's becoming the Lord's, were an Exemplar of every elect Person's Recovery; yet all that can be inferred, is, That an Elect Person is vile, miserable and guilty, when God comes effectually to call him. *When thou wert in thy blood, I said unto thee, Live.* But what's this to Justification before Faith? Doth God quicken a Soul before he wash it? and doth not that Soul believe? What Life can there be that excludes Faith? A quickned Soul believes as soon as quickned; and the Text shews you, that it's quickned before it's washed.

*A Digression concerning the Necessity of Repentance to Forgiveness.*

The Doctor judging we are Justified before we

we Believe; it's no wonder he tells us, *we are forgiven before we confeſs ſin*, p. 255, *&c.* or *repent*. But my buſineſs in this Digreſſion, is with Men of more Orthodox Principles, who yet ſeem to be doubtful in this Point: I ſhall therefore ſtate the Point between theſe.

*Wherein the difference is not.*

1. It is not: VVhether Faith or Repentance be any part of the Meriting Righteouſneſs *for* which we are Juſtified? 2. Nor, VVhether the Habits of Faith and Repentance be wrought at the ſame time, and included in the Regenerating Principle? 3. Nor, VVhether Convictions of a loſt State, and ſome degree of Humblings and Sorrow, are neceſſary to drive a Soul to Chriſt? 4. Nor, VVhether there muſt be an *Aſſenting* Act of Faith, before there be any Exerciſe of Repentance under the power of the VVord; which muſt be believed in ſome degree, before it operate to theſe effects? 5. Nor, VVhether ingenuous Sorrow for Sin, in the ſence of actual Pardon, be after that Pardon? 6. Nor, VVhether Repentance, as it conſiſts in *Fruits* meet for it, as External Reformation, a Fruitful Life, and the like, muſt follow Pardon; it being againſt the Tenor of the Promiſe, that Forgiveneſs ſhould be ſuſpended ſo long after a Man believes, and repents with his heart? 7. Nor, Whether Juſtification be equally aſcribed to Faith and Repentance? For we are ſaid to be Juſtified by Faith; which imports, that Repentance is but a

*diſpoſing*

*diſpoſing* Condition; and Faith the *receiving* Condition: Repentance without Faith is unavailable, as Faith without Repentance is impoſſible: Faith ſeems to compleat all, and in a manner comprehend all. Theſe things Orthodox Divines are agreed in.

*The ſeeming Difference.*

VVhether a *ſincere purpoſe of Heart*, to turn from Sin and Idols to God, be abſolutely neceſſary to Forgiveneſs of Sin?

The other parts of Repentance are excluded out of the Queſtion, by what you have read before. And this is that part of it which the word lays a great ſtreſs on; from hence Repentance is called Μετάνοια, *Mat.* 2. 8, &c. *A change of mind, or purpoſe.* And Converſion refers to this, as the principal part of it.

*Proved that Repentance, as it lies in a ſincere purpoſe to turn from Sin and Idols to God, is neceſſary to Forgiveneſs.*

1. The Repentance God ſo commands, in order to Forgiveneſs, can include no leſs than this, *Act.* 3. 19. *Repent, and be converted, that your ſins may be blotted out*: And *Act.* 2. 38. *Repent, and be baptized in the name of Chriſt, for the remiſſion of ſins.* To preach *Repentance* and *Remiſſion*, is Chriſt's Charge to his Miniſters, *Luk.* 24. 47. And none can doubt, that before the Perſon of the *Meſſias* became the diſputed Truth in the VVorld, the *chief* Subject of God's meſſage to Men, was a Call to Repentance.

2. *Re-*

2. *Repentance* is a Grace to which Pardon is *promiſed*; and upon the working of it, Forgiveneſs is *given*: And Impenitency *continues* Guilt where-ever it reigns. How much of the Bible muſt I tranſcribe, if I quote all places that prove theſe? *Ez.* 18. 30. *Act.* 3. 19. *Act.* 26. 18. *To turn them from darkneſs to light, and from the power of Satan to God, that they may receive forgiveneſs of ſin,* &c. *Mark* 1. 4. And preach the Baptiſm of Repentance *for the remiſſion of ſins. Luk.* 13. 3. *Except* you repent, you ſhall *all* periſh. Chriſt was exalted, *to give Repentance*, and *Remiſſion of Sins*, *Act.* 5. 31. Nay the Sin againſt the Holy Ghoſt is unpardonable; becauſe it's impoſſible to bring the Committer of it to *repentance*, *Heb.* 6. 16. Are all theſe things conſiſtent with Pardon before Repentance? Can I be ſubject to periſh and pardoned at once? Can God command Repentanee, under a Promiſe of Pardon, and yet ſuppoſe I muſt be pardoned before? Is the turning of the Heart from the power of Satan to God, urged and directed to this end, that *I may receive forgiveneſs*, and none follow my turning, but all be before it?

3. There's no Saving Faith that includes not this purpoſe in it: Can I fiducially conſent to Chriſt, and not intend to leave my wickedneſs? Dr. *Owen* well proves, 'That 'Juſtifying Faith cannot be, without a pur-'poſe of heart to obey God in all things. (*Treat. of Juſtif. p.* 40.) And adds; 'Neither 'is it poſſible that there ſhould be *any* exer-'ciſe of this Faith, but where the Mind is 'prepared,

'prepared, diſpoſed and determined unto 'univerſal Obedience. See the *Aſſemblies* and *Elders* Account of *Saving Faith*, *ch.* 9.

4. Without this Purpoſe, we do not accept of Chriſt as the *Way* to God. It would be ſtrange, that the great Term of Life ſhould terminate in Chriſt, who is the *Means*, without any reſpect to God, who is the *End:* Whereas Chriſt is able to ſave ſuch as come to God by him, *Heb.* 7. 25. and others he will not ſave, *Act.* 20. 21. God was not thus over-looked when *Paul* teſtified Repentance towards God, and Faith towards Chriſt. And indeed, without this purpoſe, the Soul never anſwers God's Call; and ſo muſt be Pardoned before effectually Called.

5. We cannot receive Chriſt as King, without this Repentance of Heart. To receive him as King, is to renounce all Uſurpers, and reſolve Obedience to his Will: And we muſt receive him as King, or Lord, or it is not the Chriſt we ſo receive: *Col.* 2. 6. As you have received *Chriſt Jeſus, the Lord.* God gives him, a *Leader* and *Commander*, *Iſa.* 55. 4. And ſo muſt we take him, or never hope for Forgiveneſs by him.

6. Without this purpoſe of Heart, no Man accepts of Chriſt for Sanctification. The *Aſſembly* and *Elders* at the *Savoy*, tell us, *Conf. chap.* 14. *a.* 2. *That Saving Faith accepts of Chriſt for Sanctification.* I am ſure, God gives Chriſt *to bleſs you, in turning every one of you from his iniquities*, Act. 3. 26. And can that Soul believe to Forgiveneſs, that thus receives him not? Or can any one thus receive

receive him, who intends not to turn from Sin to Holineſs?

7. A reſolved purpoſe to continue in Sin and Rebellion againſt God, is *Damning*, let Men pretend what they pleaſe. I hope I need not prove, but one of theſe Purpoſes muſt have place in every Heart, when it is dealing with Chriſt about Salvation. And I think I have proved, That a Reſolution to continue Rebels, will bar any Man from a poſſeſſing of Chriſt. See *chap.* 10.

8. It's not to be allowed, that it ſhould not be neceſſary to renounce our Sins with our Hearts, in order to Pardon; when it is neceſſary to renounce our own Merits, or Righteouſneſs. Is the one oppoſite to Chriſt, and is not the other ſo? Will one make us backward to accept of Chriſt, and will not the other do the ſame? Is the one inconſiſtent with a true Approbation of a Saviour? The other is no leſs: For Chriſt is to ſave from the *Power* of Sin, as well as the Guilt; and he that ſubmits not to him with a deſire of both, duely accepts him for neither.

I might further evidence this from the neceſſary fitneſs of Repentance for Pardon. It is very unſuitable to the Nature and Government of God, to pardon a Sinner that reſolves to rebel, and not to return: This ſeems too low a Proviſion for his Honour, *&c.* Nay, it would render our Faith a meer ſelfiſh thing; and all our Compliance, to be a meer concern for our own *Impunity*; whiles Sin is ſtill reſolved, and God's Dominion rejected, and Chriſt's Deſign of reſtoring the Image of God, ſlighted

ſlighted and oppoſed. It were eaſie to ſhew, that Repentance and Faith are ſo near to, and incluſive of each other, that one is put for the other; and the Call to one, is a Call to each.

*The Judgment of others.*

*The Aſſemb. Confeſ. ch.* 16. *a.* 3. ſay, 'Although Repentance be not to be reſted in, as 'any Satisfaction for Sin, or any Cauſe of 'the Pardon thereof, which is the act of 'God's Free Grace in Chriſt; yet it is of ſuch 'neceſſity to *all* Sinners, that *none* may ex'pect Pardon without it. You ſee, though they juſtly exclude the Merit and Cauſality of Repentance; yet they affirm, and by many Texts prove the *Neceſſity* of it to Pardon; and forbid any Expectation of Pardon without it. And in their *Directory* of the *Viſitation of the Sick*, 'they adviſe a ſea'ſonable propounding of Chriſt and his Me'rits, for a Door of Hope; but it is to none 'but to every *penitent Believer*.

The *Elders* at the *Savoy* tell us, *ch.* 15. *a.* 5. 'There is no Sin ſo great, that ſhall bring 'Damnation on them who truly repent; 'which makes the conſtant Preaching of Re'pentance neceſſary.

Dr. *Owen* tells us, 'That *before* the firſt 'Act of Juſtifying Faith, there be Convicti'ons, Shame, Fear, Sorrow, and other af'flictive Paſſions; and hereon a *Reſolution* 'doth enſue, utterly to abſtain from Sin, 'with ſincere Endeavours to that purpoſe, *&c.* *Treat. of Juſtif. p.* 299. he tells us, 'That 'without

'without this in the order of the Goſpel, an 'Intereſt in it, (*i. e.* Chriſt's Righteouſneſs,) 'is not to be attained, *&c.* And again; 'Juſtifying Faith includeth in its Nature the 'entire Principle of Evangelical Repentance; 'ſo that it is utterly impoſſible that a Man 'ſhould be a true Believer, and not *at the 'ſame inſtant of time* be truly Penitent: And 'therefore are they ſo frequently joyned in 'Scripture, as *one ſimultaneous* Duty: Yea, 'the Call of the Goſpel unto Repentance, is 'a Call to Faith, acting it ſelf by Repen-'tance, *&c.* And then tells us, The Firſt 'Act of Faith reſpecting the Grace of God in 'Chriſt, is not conceived in order of time 'to precede its actings in Self-diſplicency, 'Godly Sorrow, and Univerſal Converſion 'from Sin to God. See *p.* 300, 301. Theſe things Dr. *Owen* aſſerts, though he aſcribes no Cauſality of Pardon to Repentance: Which will offend none who deny any Grace in Man to be a Cauſe of Forgiveneſs; among whom I own my ſelf. See Mr. *Anthony Burgeſs*'s Reaſons for the Neceſſity of Repentance to Forgiveneſs, *True Doct. of Juſtif. lib.* 1. *p* 157.

Thus I have done with this Debate; which lies (I hope) more in words than ſome unthinking Men imagine: And the generality of Divines affirm as I do.

CHAP.

# CHAP. XIII.

## *Of the Neceſſity and Benefit of Holineſs, Obedience, and good Works, with Perſeverance therein.*

READER, Note, that whatever is ſpoken in this Chapter of any Act of Grace, except penitent believing, refers not to the Forgiveneſs of Sin, or the Sinner's Admiſſion into a juſtified State. The Benefits I here treat of, are, the not Forfeiture of Pardon, the Poſſeſſion of Heaven, and ſome other particular Bleſſings, as increaſe of Peace, returns of Prayer, Joy, *&c.*

*Truth.* Though neither Holineſs, ſincere Obedience, or good Works, do make any Atonement for Sin; or are in the leaſt the meritorious Righteouſneſs whereby Salvation is cauſed; or for which this, or any Bleſſing becomes due to us as *of Debt*; yet as the Spirit of Chriſt freely worketh all Holineſs in the Soul, and enableth us to ſincere Obedience and good Works; ſo the Lord Jeſus hath of Grace, and for his own Merits, promiſed to bring to Heaven, ſuch as are partakers of true Holineſs, perform this ſincere Obedience, and do theſe good Works perſeveringly, and appoints theſe as the Way and Means of a Believer's obtaining Salvation, and ſeveral other Bleſſings; requiring theſe as indiſpenſible Duties and Qualifications of all ſuch whom

whom he will ſo ſave and bleſs, and excluding all that want or neglect them, or live under the Power of what's contrary thereto, *viz.* Prophaneneſs, Rebellion, and utter Unfruitfulneſs.

*Errour.* Men have nothing to do in order to Salvation, nor is Sanctification a jot the way of any Perſon to Heaven, nor can the Graces or Duties of Believers; no, nor Faith it ſelf, do them the leaſt Good, or prevent the leaſt Evil; nor are they of any Uſe to their Peace or Comfort; yea, though Chriſt be explicitely owned, and they be done in the Strength of the Spirit of God: And a Believer ought not to think he is more pleaſing to God by any Grace he acteth, or Good he doth; nor may Men expect any Good to a Nation, by the Humiliation, earneſt Prayer, or Reformation of a People.

*Proved that this is Dr.* Criſp's *Opinion.*

P. 41, 42. The Doctor tells us, *Seeing all things are ſetled by Chriſt for us of free Gift, all we do is for Chriſt himſelf. I ſay, that we do, we do for Chriſt, not for our ſelves. If we do it for our ſelves, we do but labour in vain; if a Man will run a hundred Miles for Money, if that Money be proffered to him before he ſtep out of his Houſe, at his Door, his Journey is in vain, ſeeing he might have had it before he ſtept out of Door*, &c. *Chriſt comes and brings Juſtification, loving Kindneſs and Salvation; he lays them down, preſents them, delivers them to the Heart; when we are ungodly, he enters into Covenant, that we ſhould become*

*his: What needs then all this Travel for Life and Salvation, ſeeing it is here already? But ſeeing we get nothing by it,*&c. *Obj.* But ſure the Doctor intends only, That nothing we do can merit, but not that they are not required as the requiſite Means and Way to obtain theſe Bleſſings. *A.* The Doctor ſatisfies us, he intends the laſt as well as the firſt, *P.* 45.46. *I will note one thing, before I go on, to make clear this thing. It is a received Conceit among many Perſons, that our Obedience is the Way to Heaven; and though it be not, ſay they, the Cauſe of our Reign, yet it is the Way to the Kingdom,* &c. This he diſapproves, ſaying, *I muſt tell you, all this Sanctification of Life, is not a jot the Way of that juſtified Perſon unto Heaven,* &c. *The Truth is, ſince Redemption is managed by Chriſt, the Lord hath pointed out other Ends and Purpoſes for our Obedience, than Salvation. Salvation is not the end of any good Work we do.* P. 151, 152. he puts this Objection, *We had as good ſit ſtill. He that works all day, and gets nothing more than he had in the Morning, he had as good ſit ſtill and do nothing.* He anſwers, *Let me tell you, the Prevention of Evil, if there be reality of Evil in it; and the obtaining of Good, if there be reality of Good, Peace of Conſcience, Joy in the Holy Ghoſt, Pardon of Sin, the Infallibility of Miſcarriage, the Light of God's Countenance: All theſe, I ſay, which you aim at, are abundantly provided for you, and eſtabliſhed firmly on you, by the mere Grace of God in Chriſt, before you do perform any thing whatſoever. To what purpoſe do Men propoſe Ends to themſelves, which*

*which Ends are accompliſhed before their Propoſition? And to what purpoſe then do we propoſe to our ſelves, the gaining of that to our ſelves in our Labour and Induſtry, that is already become ours before we do a jot?* &c. *Muſt they now labour to gain theſe things, as if it were referred to their well or evil Walking; that as they ſhall walk ſo they ſhall ſpeed?* &c. *The Lord doth nothing in his People upon Conditions in his People,* &c. *The Lord intends not, that by our Obedience, we ſhall gain ſomething, which in caſe of our Failing, we ſhall miſcarry of,* &c. *That they are to do, they are not to do with any Eye to their own Advantage, that being already perfectly compleated to their Hands, before they do any thing; but ſimply with an Eye to glorifie God, and to ſerve their Generation, and therein to ſerve the Lord,* &c. *When you do yield Obedience to God, you go to Prayer, and fall to Faſting, to Weeping, and Mourning, and Self-denial, Keeping the Sabbath, Dealing righteouſly,* &c. *What is it you aim at in all this? that God may do you good, that God may be gracious, that God may ſpeak Peace to your Spirits; then it follows, that Life is that in your Eye that puts you on that which you do,* &c. *This is the Righteouſneſs of the Law.* P. 13. *Let Subduing of Sin alone for Peace.* P. 73. *While you labour to get by Duties, you provoke God as much as in you lies.* *Obj.* But though Holineſs or Obedience do not profit us, as to ſaving Good; may they not bring us *ſome* Good or other? *Anſ.* The Doctor tells us, *No*; P. 150. *I muſt tell you, there is not any Duty you perform,*

*when you have attained the higheſt Pitch, that hath any Prevalency and Availableneſs to produce, to bring forth any, though the leaſt Good to your ſelves. I ſay it again, there is nothing you can do, from whence you ought to expect any Gain to your ſelves by doing it.* The Doctor ſpeaks the ſame as to the Uſeleſſneſs of Reformation to a Kingdom. P. 235, 236. *But if a Soul get under full ſail, filled with a ſtiff Gale of the Spirit, when Floods of Meltings flow from it, if they can cry mightily, and be ſomewhat exact in obſerving practical righteous Means, to mourn and pray luſtily, being helpt by the Spirit therein; then ſuch Exerciſes will do Wonders; hereby Perſons ſhall get Pardon, ſettle Spiritual, Civil, and Natural Healings, with National; ſuch Courſes, ſome will think will turn away God's Wrath,* &c. But he tells us in that Page, though theſe be done by *Perſons being in Chriſt*, though thus *aſſiſted by Chriſt's Spirit*, though *Chriſt be explicitely owned as the Author of ſuch Aſſiſtance, the Righteouſneſs ſo aſſiſted hath no efficacy at all, to obtain any thing of the Lord*, &c. So P. 425, 426, 124, 125, 24. His common Phraſe is, *We muſt not work for Life, but from Life. Obj.* But we may ſuppoſe the Doctor ſaith this only of external Duties, but not of the Actings of Grace. *Anſw.* No, I could ſhew you how he ſaith the ſame of all Graces; but it's enough to inſtance in that of *Faith.* P. 326. *That is the proper Work that God hath given to Believing, not to effect any thing to the Good of a Man, but only to be the Witneſs of that Good to the Spirit of a Man,*

*and*

*and ſo give light to that which was hidden before. Obj.* But is not God pleaſed with us the more for Grace, *&c. A.* The Doctor informs us, P. 429. *If you have more Ability than others in doing, let it not come into your Thoughts, as an Inducement to think better of your ſelves, as if you were more accepted of God, or pleaſing in his Sight.*

*Wherein the Difference is not.*

1. It is not whether God hath decreed that the Elect ſhall be holy and obedient, and ſo partake of ſaving Bleſſings. 2. Nor whether every VVork will fail to ſave a Chriſtleſs Unbeliever. 3. Nor whether Chriſt hath paid the Price of Temporal, Spiritual, and Eternal Bleſſings. 4. Nor whether the eſſential Bleſſings of the Goſpel become the Inheritance of a Believer, as ſoon as he is united to Chriſt. 5. Nor whether it's from the Influence of the Spirit, that we are Holy, Obedient, and enabled to every good VVork. 6. Nor whether it is for the Sake of Chriſt's Merits and Incenſe, and of Free-Grace, that any Grace or Duty of ours is rewarded, or becomes the Means of any Benefit: Each of theſe I do affirm. 7. Nor whether an Holineſs, internal or external, any Obedience, VVork or Duty, do at all merit the Promiſe, or is the meritorious Cauſe, or Righteouſneſs, for which any promiſed Mercy is beſtowed. This I deny, and own that all is *of Gift*, though given in an Order ſuitable to our Condition, as Subjects in a State of Trial. 8. Nor whether the Law be a Rule of Duty.

This the Doctor affirms, as I alſo do; though he denies any Threatning or Promiſe to back God's Law, as to the Elect. 9. Nor whether the Elect ought to be Holy, and will be Holy. This the Doctor owns; but he placeth it wholly on the Decree, and Chriſt's Care; denying that God hath required it as indiſpenſibly neceſſary to our inheriting any Bleſſing promiſed to the Elect, and judgeth Chriſt hath done all for us, and injoyneth nothing on us to do, in order to any good thing. 10. Nor whether a penitent Believer ſhall be ſaved, if he die before he hath time for further Obedience. This I affirm.

*The Real Difference.*

1. VVhether Faith and Repentance be indiſpenſibly required of us, that we may be juſtified for the Sake of Chriſt's Righteouſneſs. This I affirm, and the Doctor denies. Of which I have treated *Chap.* 12. 2. VVhether Holineſs, and ſincere Obedience and Perſeverance are the way to Heaven, and are required of the Elect as the Conditions of their obtaining Salvation; or is Heaven promiſed to them, if they perſevere in Holineſs, and ſincere Obedience, and the Loſs of Heaven threatned, in caſe they continue wicked and diſobedient; or after Grace turn Apoſtates. This the Doctor denies, and I affirm. 3. VVhether the good Works of a Believer are rewardable of Grace for Chriſt's Sake. This I affirm, and the Doctor denies. 4. Whether by the Goſpel, as a Rule of Judgment, whoever is unholy, utterly diſobedient, and altogether wilfully

wilfully neglective of good Works, ſhall be condemned. This I affirm, and the Doctor denies. 5. Whether God hath promiſed ſeveral Bleſſings (diſtinct from mere eternal Life) to the Exerciſe of ſeveral Graces, and Performance of ſundry Duties; as more Grace to the Improvement of leſs, gracious Returns to fervent Prayer, Peace of Conſcience to a lively Frame and exact walking; his Preſence to a conſcientious Attendance on Ordinances, diverting threatned Judgments on Repentance and Reformation, filling the Hungry with good things, *&c.* This the Doctor denies, and I affirm. 6. Whether upon the Acting of ſuch Graces, and upright Performing ſuch Duties, a Chriſtian may not in the Virtue of ſuch Promiſes, expect ſuch Bleſſings, and fear the Neglect thereof as a Bar thereto. This the Doctor denies, and I affirm. Yet allowing, that God may ſometimes exert his Soveraignty in giving ſome Bleſſings to a Believer, not anſwering theſe Rules; and a while ſuſpend them from the diſpoſed Soul, to try his Patience; or if the Bleſſing be of a lower Nature, he may exchange it into a greater. But yet this I affirm, is the ſtated Rule of our Expectations and Fears, and the *ordinary Method* of God's Dealings with Men. 7. Whether God is not more pleaſed with a Man in the Exerciſe of Grace and Holineſs, than when he neglects them, and doth the contrary. This I affirm, and the Doctor denies.

*The Truth confirmed.*

The Points are too many to admit Enlargement, and moſt of them carry that Evidence, that the whole Scope of the Bible muſt be forgotten, when they are denied. Can two or three wreſted Texts overturn the conſtant Language of the Scriptures? And is it not ſtrange, that all Religion, and the Humane Nature it ſelf in a State of Trial, ſhould be ſo fully ſtruck at, from a groſs Conceit, that the infinite God cannot foreſee, and purpoſe Events, unleſs it muſt null his Government over reaſonable Subjects, and prevent his Diſtribution of Rewards and Puniſhments by a ſtated Rule? What a Reflexion is it on the Divine Wiſdom, and the glorious Platform of the Redeemer's Work and Kingdom, that he cannot purchaſe Benefits for Sinners, unleſs he forbear to uſe them as Motives to Obedience? Yea, The whole of his ſerious Pleadings with Men, muſt be a Mockery, rather than he muſt be allowed to beſtow his Bleſſings in a *rectoral* way. He ſhall *merit* nothing as a *Prieſt*, if he *diſpenſe* it as a *King*, nor be eſteemed to enable Sinners to act, if he appoint them any thing to do, in order to a Reward.

Having occaſion to mention ſome Words, which I would prevent thy Miſtake of, know, that by *Holineſs*, I mean the inward Renovation, and Devotedneſs of the Soul to God, with the Expreſſion thereof in holy Actings. By *Good Works*, I mean all the inward Actings of Grace in a ſincere Conformity

mity to the Will of God, as our loving God, our fearing God, truſting in Chriſt, godly Purpoſes and Reſolves, &c. Theſe are good Works, called *internal*. There be alſo *external* good Works, as Praying, Hearing, exact Walking, Alms-deeds, and any other Act of Obedience directed by the Word, proceeding from Faith, and a renewed Principle, and intended to glorifie God and ſave our Souls. By *Doing*, the ſame Actings are intended, and ſo loving God is Doing; yea, *Believing* in Chriſt is Doing; it is an Action on our Part, even when it accepts of Chriſt; though it is by Divine Ordination made the effectual Means of Receiving, or partaking of a promiſed Chriſt.

Having premiſed theſe things, I ſhall proceed to the Proof of the Truth, which is comprehended under theſe Heads.

1. *Sinners have much to do, in order to Salvation.* There be few Leaves in the Bible but argue this: It's the Scope of all the Revelations of God to Men ſince the Fall. It's true, we have nothing to do in a way of Atonement or Purchace; but it is as true, we have much to do in order to our Participation of what Chriſt hath purchaſed: We muſt *repent*, that our Sins may be blotted out, *Act.* 3. 19. We muſt believe, that we may be ſaved, *&c.* Our Lord is expreſs, if you know theſe things, *happy are you if you do them*, Joh. 13. 17. All Goſpel-diſcoveries are made known for the *Obedience of Faith*, Rom. 16. 26. And Chriſt will take Ven-

geance on all them who *obey* not the Goſpel; neither Chriſt nor Goſpel will ſecure them, 2 *Theſ.* 1. 8. The Revelations of God to Men, are not a bare *Deſcription* of Duty and Benefits, but an Injunction of Duty in a *Connexion* with Benefits, *Rom.* 10. 9. *If thou confeſs* with thy Mouth the Lord Jeſus, and *believe* with thy Heart, thou *ſhalt be ſaved.* 2. I could ſhew, there's no *one* ſaving Benefit granted to a Sinner, but on ſuppoſition of his Doing: See much of this *Chap.* 8. 10, 11, 12. and *Ch.* 21, 22. Chriſt never intended the Application of his Merits for our *Privileges*, without ordering them as Motives to Duty on our Part. 3. The Influences of the Spirit of God, and God's Inſtitutions, have no Cauſality in our Salvation, if Men have nothing to do in order to be ſaved. It's plain, that Salvation is aſcribed to the *Spirit*, and alſo to the Means of Grace: Neither of them are the Atonement or Price of Salvation, therefore they muſt ſave as they operate on the Soul in order to its Actings, *Rom.* 1. 16. 1 *Cor.* 1. 21. And this muſt be, as it anſwers the way appointed for our Participation of Life. 4. On what account is it ſaid, that we *believe to the ſaving of our Souls*? Heb. 10. 39. and *Repentance to Salvation* is the Expreſſion of the Spirit of God, 2 *Cor.* 7. 10. What Sence can be affixed to theſe and the like Phraſes, as they are oppoſed to their Contraries as deſtructive, if Men do nothing towards their Salvation? See *Jam.* 2. 14. *Can Faith ſave him:* Yea, and I may ask, 5. What meaneth the Holy Ghoſt, when he ſaith, *In*

*ſo*

*ſo doing, thou ſhalt ſave thy ſelf, and them that hear thee?* 1 Tim. 4. 16. Sure the Argument is not ſtrong, if it be true, we can do nothing for Salvation. 6. The Deſtruction of Sinners, under the Goſpel, is ſtill laid on *not Doing*; they are condemned by the Law, but they *remain* condemned, and their Ruine is fixed (and ſo they are *twice dead*) for want of doing ſomewhat. *Ye will not come to me, that you might have Life*, Joh. 5. 40. How oft is the Ruine of Souls laid on not Turning, not Repenting? *&c.* 7. If Men have nothing to do for Salvation, then Chriſt hath no *Rule* to judge them who lived under the Goſpel. I hope none will ſay, the judicial Sentence will paſs on Men as elected, or *not* elected. Doth it agree to the Proceedings of that Tribunal at that Day, to ſay, Thou ſhalt be damned, *becauſe* thou wert not elected? Is this the Account the Scripture gives? Doth it not proceed on the Difference in Mens Carriage and Tempers? See the Parable of the *Talents*: They who improved their Talents were ſaved; he that hid it in a Napkin, was *therefore* damned, *Mat.* 25. 21, 24, 28. Conſider any Deſcription of the laſt Day, and you'll find, God ſaves and damns with a Reſpect to Mens Neglects and Compliance with his Goſpel. 8. I could eaſily demonſtrate, that if Men have nothing to do in order to Salvation, the Miniſtery of Chriſt and his Apoſtles, the Miniſtery moſt apt and moſt bleſſed to Souls to this very day, is all a Vanity and Falſhood; they are cold Pleadings with Sinners, that are not backed with

with Life and Death: Remove ſaving Benefits, and undoing Dangers, from being Arguments to Compliance with the Will of Chriſt; and any Man may read the Succeſs of ſuch a Miniſtery, and to uſe theſe Arguments to perſuade Men to repent and believe, if we have nothing to do for Heaven, is a manifeſt *Falſhood* and Trifling. It's awful to conſider, how inconſiſtent ſome Mens *Application* is with their *Doctrine*; though it's well their *Uſes* to the Unconverted have ſo much Truth in them.

2. *True Holineſs, ſincere Obedience, or good Works, and Perſeverance, are the Way to Heaven, and ſo neceſſary to the Salvation of a Believer, that without them he cannot be ſaved, and continuing in them he ſhall be ſaved.*

This might be evidenced by many Reaſons. 1. It is not ſaving Faith which is not operative to theſe Effects. It ceaſeth to be *true*, whenever it wholly fails of *purifying the Heart, and working by Love*. Many affirm, That all Graces are ſeminally in Faith as in their Principle. Such muſt grant, that as Faith juſtifies us at firſt in receiving, and relying on Chriſt; ſo it continues to juſtifie us by continuing thoſe Acts, and exerting it ſelf in thoſe other Operations, which are eſſential to its Nature. And thus ſome expound *Jam.* 2. 20, 24. 2. Obedience, good Works, and Perſeverance, *preſerve* us from thoſe *contrary Evils*, which do ſubject Men to Condemnation: *I keep my Body under, leaſt by any Means, when I have preached to others, I my ſelf be a caſt-away*, 1 Cor. 9. 27. I ſhall add to this in ſome

ſome following Heads. 3. The Goſpel-Conſtitution doth by its Promiſes and Threatnings make Perſevering Holineſs, Obedience, or Good Works the *neceſſary way* to Heaven. Theſe are not only a Natural, but a Moral meetneſs for Heaven. That this Point may be clear, I ſhall, 1. Shew that the Goſpel-Conſtitution contains Promiſes and Threatnings, which affect all of us, as a Rule of Happineſs and Miſery; it's ſo to the Elect; yea, Believers, as well as others. 2. That by this Conſtitution, Perſevering Holineſs, Sincere Obedience, or Good Works, are neceſſary to Salvation.

I. The Goſpel-Conſtitution contains Promiſes and Threatnings, which affect all of us, as a Rule of Happineſs and Miſery: By theſe God governs Men; and Mens Hopes or Fears ſhould be directed by theſe, as their Rule. Dr. *Criſp* not obſerving this, hath run into thoſe Miſtakes which open a door to all Licentiouſneſs, though he intended it not: His whole Scheme implies, That Chriſt doth not diſtribute Bleſſings or Puniſhments by any Rule that referrs to the Actings of Men. I have proved the contrary, *chap.* 8, *&c.* For if the Covenant of Grace be Conditional, and Faith and Repentance are Neceſſary to Forgiveneſs, *&c.* the Subſtance of this muſt be granted. But I add a few Reaſons more.

1. Moſt of the Promiſes and Threatnings in the Bible, that referr to the State of Souls, are *Evangelical* Promiſes and Threats: They are

are not the Sanction of the Law of Innocence, but of Goſpel-Grace. Who can doubt this, if they conſider, 1. That the Covenant of Innocency promiſed Life to nothing below *ſinleſs* and *perfect Obedience*. 2. The Threatnings of the Covenant of Innocency admitted no *Repentance*, or *After-Relief* to the *Guilty*: They did fix the Curſe irrevocably, in caſe of any Tranſgreſſion. 3. No Overture of Life, or Door of Hope, or Argument to Converſion with Hopes of Acceptance, could be framed out of thoſe legal Threats or Promiſes to any Man that is a Sinner. *Turn ye, Turn ye; why will you die?* was not the Language of that Covenant: No, if a Man is once a Sinner, the Law could ſpeak no lower than this, Thou art undone, whether thou turn *or no*. Things being thus, I would intreat thee to conſider all the *Calls* of God in Chriſt to Men ſince the Fall: VVeigh the Promiſes and Threats wherewith God ſtrengthneth thoſe Calls: See if any one of the Calls to Faith, or Repentance, or Holineſs, thus back'd with Promiſes and Threats, be not Evangelical. 1. Doth God, in thoſe Calls, promiſe Life to nothing below ſinleſs, perfect Obedience? Or doth he threaten Eternal Death, in thoſe Calls, againſt whatever is ſhort of perfect Obedience? 2. Do the Threats annexed to thoſe Calls, exclude all after-Repentance? See *Ezek.* 18. 21. Is that Goſpel or no; *But if the wicked will turn from all his ſins that he hath committed*, &c. *he ſhall ſurely live*; *his tranſgreſſions ſhall not be mentioned*? 3. Are not theſe Calls, with the

the Promiſes and Threats directed to *Sinners*, for their *Converſion* and *Recovery?* Is it not to Sinners God ſpeaks in them? and is it not for their healing and Salvation? Are not the Promiſes an *Offer* of Relief? Are not the Threatnings intended to *awe* and *warn* Sinners againſt Refuſal of theſe Offers? They be not uttered, to bind the Curſe; but to deliver from it, by urging our Compliance with the Commands of a Redeemer: *To day if you will hear his voice, harden not your hearts, as in the provocation*, &c. *Heb.* 3. 7, 8. & 4. 7. Every Threatning uſed by God as an Argument to Converſion, is a Goſpel-Threatning.

2. What kind of Goverment can Men aſſign to Chriſt, if there be no Sanction to his Precepts? Dr. *Criſp* oft tells us, That the Sanction of the *Law of Works* is *removed*; the Curſe is gone, as to the Elect. This is true, if he mean, that ſinleſs Obedience is not now the Way of Life; and that all below it, ſhall not bind Death upon us ſo as to hinder our Relief by the Goſpel. But what then, hath the Redeemer no Promiſes and Threatnings to rule Men by? And is their Obedience or Diſobedience an indifferent thing, as to their Happineſs or Miſery? Muſt he ſave all, or damn all, or elſe be a *Reſpecter of Perſons* in his judicial Diſtributions? Is this the Language of God to Sinners ſince the Fall? Did Chriſt preach at this rate, when on Earth? Or doth he ſo ſpeak now from Heaven, *Heb.* 12. 25. *See that ye refuſe not him that ſpeaketh; for if they eſcaped not, who*

*who refused him that spake on earth; much more shall not we escape, if we turn away from him that speaketh from heaven?* Heb. 2. 3. *How shall we escape, if we neglect so great Salvation, which at first began to be spoken by the Lord?* &c. Our Lord assures us, Mens Sins are aggravated, and their Damnation grows greater, by a Rejection of his Call to Sinners, through Impenitence and Unbelief. *Joh.* 8. 24. *Ye shall die in your sins.* Heb. 10. 29. *Of how much sorer punishment*, &c. It's a precarious Dominion that Christ exerciseth, if he hath neither Rewards nor Punishments to induce Mens regards to his Authority. Read the Scriptures, or wait the Judgment-day, and you'll find it otherwise.

3. How unsuitable is it to the present state of Mankind, that Christ should govern us without Promises and Threatnings? He is a King, and we are his Subjects. And we are, 1. Subjects in a state of *Tryal* for another World. 2. We have great *remains* of Sin within us, and Temptations without us. 3. We have still in our Nature *Hope* and *Fear*; which are the things which all the methods of Christ's Government suppose, and are suited to: Each of these would furnish me with Arguments beyond all rational Contradiction, for the Proof of this Point; whereas the opposite Errour implies, That either Men are Machines, or Brutes, or Infants at best; or else the Judgment-day is past already: Yea, how vain are the Expostulations, Warnings, Reproofs and Encouragements which the Word is filled with?

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The Divine Being, and all the Methods of Grace, are ſtrangely expoſed by Conceits ſo ſordid. He calls us to *fear, leſt we ſhould ſeem to come ſhort of the Promiſe*, Heb. 4. 1. *Be not high-minded, but fear*, Rom. 11. 20. *Work out your ſalvation with trembling*, Phil. 2. 12. *He that ploweth, ſhould plow in hope*, 1 Cor. 9. 10. *We are ſaved by hope*, &c. Rom. 8. 24. What are all theſe, if our ſtate be in no ſuſpence as to what we ſhall be or do?

4. I hope I need not prove that theſe Goſpel-Promiſes and Threatnings are the Rule by which Chriſt dealeth with Men: To doubt it, would inferr a heavier Charge than any good Man would ſuſtain: It's enough to calm us, that he ſaith, *Be not deceived, God is not mocked*; *that which a man ſoweth, that ſhall he reap*, Gal. 6. 7. This is ſpoken to Believers, and true of the Redeemed.

II. By this Goſpel-Conſtitution, perſevering Holineſs, ſincere Obedience, or good Works, are *Neceſſary* to Salvation. He that made Faith neceſſary to Juſtification, hath made Obedience neceſſary to Salvation: He hath as well promiſed Heaven to the Godly Man, as Pardon to the Believer: And our perſeverance in Holineſs and Obedience, is as truly our *Way* to Glory as the Scriptures can deſcribe it: Nothing of theſe merit Heaven; but he that merited Heaven, hath peremptorily appointed theſe to bring us thither: *Heb.* 6. 10, 11, 12. For, *God is not unrighteous, to forget your work and labour of love*, &c.

*love*, &c. *And we desire that every one of you do shew the same diligence, to the full assurance of hope, to the end that ye be not sloathful, but followers of them who through faith and patience inherit the promises.* Every word is forcible to argue this Truth: But I shall offer a few things more.

1. Christ in the Gospel declares, they shall miss of Heaven, and eternally perish, who are Apostates, Ungodly, Disobedient, and Unprofitable; and that, *for being such.* This Doom is not the Doom of the Law of Innocence; for it is not denounced against every *Backsliding*, but *Apostacy*: It's not against every *Imperfect* degree of Godliness, but *Ungodliness*: It's not against every *Defect* of Obedience, but *Disobedience*: It's not against every *Neglect* of Fruitfulness, but such Unprofitableness as argues a dead and barren state. *Reader!* art thou so unskilful in the Word, as not to remember, *If any man draw back, my soul shall have no pleasure in him: But we are not of them that draw back unto perdition, but of them that believe to the saving of their souls?* Heb. 10. 38, 39. Is this a Threatning, or not? Will not Christ deal with Men according to it? Is it not true of all Persons? Do not say the elect Believer *will* not fall away: I think the same; but yet is it the less true, that even he shall perish *if* he fall away? Nay, Doth not God by these Threats contribute to keep him from Apostacy? Ask thy self, Is not this Threatning such as should govern our Expectations, if we should turn Apostates? So *Heb.* 12. 14.

*Without*

*Without holineſs, no man ſhall ſee the Lord.* This is uſed as an Argument to perſuade us to follow Holineſs; and can you ſuppoſe it argueth at a lower rate than this? Be Holy, or you ſhall never ſee God's Face: Unholineſs will keep you from God's Preſence. Conſider ſuch places as, *For theſe things the wrath of God comes on the children of diſobedience*, Eph. 5. 6. *If you live after the fleſh, you ſhall die*, Rom. 8. 13.

2. Salvation is promiſed to Perſeverance, True Holineſs, Sincere Obedience, or Good Works: And the Accompliſhment of theſe Promiſes to theſe, is called an *Act of Righteouſneſs*. Theſe are Goſpel-Promiſes; becauſe Salvation is promiſed on Terms ſo *below Perfection*. The Texts are innumerable that include theſe Promiſes. Rev. 2. 10. *Be thou faithful unto death, and I will give thee a crown of life.* 2 Tim. 4. 7, 8. *I have fought a good fight; I have kept the faith; henceforth there is laid up for me a crown of righteouſneſs, which the Lord, the righteous Judge will give me in that day.* Rom. 18. 3. *If you mortifie the deeds of the fleſh by the ſpirit, you ſhall live.* Heb. 6. 10. *God is not unrighteous, to forget your labour of love*, &c. 2 *Theſ.* 1. 6, 7. The Righteouſneſs refers to the Truth of the Promiſe, not the Proportion of the Work.

Obj. *Theſe deſcribe the Men whom God will ſave.* *Anſ.* True; but not as mere *Natural* Signs, but as *Moral inſtituted* Signs: They are Qualifications which God appoints as Pre-requiſites to the Bleſſings: They are not Meritorious, but they are made by the Promiſe

miſe *Neceſſary* to our partaking of theſe Gifts and the Neglect of them, would exclude our Intereſt in the Bleſſing.

Obj. *Theſe are Concomitants of them that ſhall be ſaved.* *Anſ.* The ſame Anſwer that is given to the laſt, will ſerve to this. And I add They are not *inſtead* of Chriſt, they cannot add to what is proper to a Chriſt: nor will they ſuffice *without* Faith, or an *Intereſt* in Chriſt, or without Pardon. But they ſtill ſignifie more than ſuch Concomitants as ſome eſteem them: They are not like the *Place* of one's *Birth*, or our *Names*, or our *Parents*, or *Death*, &c. All which are Concomitants of a Man that is ſaved; but they are Characters deſigned by the Promiſe; they are things without which the Goſpel-Rule will exclude Men from Heaven, and condemn Men into Hell, let their Pretences be what they will. Rev. 22. 14. *Bleſſed are they that do his commandments, that they may have right to the tree of life, and may enter in; for without are dogs.* Mat. 5. 20. *Except your righteouſneſs exceed the righteouſneſs of the Scribes*, &c.

3 Conſider the reſpect to Glory which our Good Works have in Scripture-dialect. They are as *Seed to the Harveſt*, *Gal.* 6. 7, 8, 9. As a *Way* to one's propoſed place, *Eph.* 2. 10. As *Means* to an End, *Mat.* 5. 8. As *Work* to one's Wages, *Mat.* 20. 1, 7. *Foundation* to a Building, 1 *Tim.* 6. 19, &c. The Goſpel declares no leſs a Connexion between Good Works and Glory, though they merit nothing.

4. Good

4. God declares the Obedience and Works of Believers, as *rewardable* of Grace, through Chriſt. They ſhall walk with me in white; *for they are worthy*, Rev. 3. 4. Great is your *Reward* in Heaven, *Mat.* 5. 12. If I do this willingly, I have a *Reward*, 1 *Cor.* 9. 17. *Col.* 3. 24. *Rev.* 22. 12. Come ye bleſſed of my Father, *&c.* *For* I was an hungry, and ye gave me meat, *&c.* *Mat.* 25. 34, 35. It's true, it's a Reward from the Benignity of a Father, not from the Dignity of the Work: It's from the Ordination of the Promiſe which is owing to the Merits of a Chriſt, and not any Claim of the Performance. And ſo tender is God of the Honour of his Goodneſs herein, that the Second Article of our Creed muſt be; That he is *a Rewarder of them that diligently ſeek him*, Heb. 11. 6.

5. By perſeverance in theſe Exerciſes, we are to *work out our Salvation*, Phil. 2. 12. *We lay hold of Eternal Life*, 1 Tim. 6. *Lay up a treaſure in heaven*, Luk. 12. 33. *We run the race for the prize*, 1 Cor. 9. 24. We fight for the Crown, *&c.* And is it as good ſit ſtill, as to be doing thus, for to help us Heaven-ward?

*Reader*, Lay theſe things to heart, and canſt thou account perſevering Holineſs and Obedience uſeleſs things? Are they ſo indifferent to Happineſs as the Doctor repreſents them? How much of the Bible muſt be expunged ere his Opinion deſerves credit? Though I know our corrupt part too well likes a Diſpenſation from ſtriving to enter in at the *ſtrait Gate*.

III. The

III. The *Third* thing I ſhould prove, is, *That many other Bleſſings beſides mere Eternal Life, are promiſed to the Exerciſe of ſeveral Graces, and Performance of Duties.* This is ſo eaſie a Task, that I would leave it to the moſt ignorant but to read the Bible with his own Eyes. VVhat mean ſuch places, *The effectual, fervent Prayer of a righteous man availeth much?* Jam. 5. 16. VVill no Prayer, or cold Prayer, avail as much? *If theſe things be in you, and abound, they make you that you ſhall neither be barren nor unfruitfull in the knowledge of Chriſt?* 2 Pet. 1. 8. VVill the want, or ſcanty degrees of Grace, do the ſame? So 2 *Pet.* 1. 10, 11. *Give all diligence to make your calling and election ſure,* &c. *for ſo an entrance ſhall be adminiſtred to you abundantly into the everlaſting kingdom of Chriſt.* May one be aſſured without diligence? Or ſhall we enter Heaven with the ſame full ſail, though we be negligent and unaſſured? 2 Cor. 9. 6. *He that ſoweth bountifully, ſhall reap bountifully; he that ſoweth ſparingly, ſhall reap ſparingly.* But then ſhall we reap as liberally, if we ſow not at all, or ſow ſparingly? VVhere ſhall I ſtop, when the Scriptures are ſo full of Inſtances? And ſure I need not prove that Repentance, and earneſt Prayer, contribute to preſerve a Nation, when God ſo many times *urgeth* theſe to this end; when he hath promiſed and performed Deliverance hereupon; when he complains ſo oft, that he muſt deſtroy for want of theſe; and lays the Deſtruction of places always on neglect of theſe

*Jer.* 18.

*Jer.* 18. 7, 8, 9, 10. *Isa.* 1. 5, 15, 16, 17, 18, 19. It's the same with Churches: see the 2*d.* and 3*d.* Chap. of the *Revelations.*

IV. *Men should govern their Expectations and Fears, according to the Conformity of their Hearts, and Behaviour to the Rule of the Promise.* It's *Unbelief*, not to expect the Good promised, when we answer the Condition of it. It's obstinate *Hardness* and *Security*, not to expect the threatned Evil, when we are guilty of the Sin or Neglect threatned. There's no grounded Hopes or Fears but this way; all else are *Enthusiastick.* The *End* of God, in these Declarations of his Will, are not otherwise complied with: God often condemns all Hopes, as vain, that are not thus regulated; and by this Rule the Servants of God governed themselves. I need not cite Texts for things so plain.

V. *God is better pleased with his People in the exercise of Grace and Holiness, than when they neglect these, and do the contrary.* What Notions have Men of God, of Grace, and Sin, that they should need Proof for this? Is it not by the Exercise of Grace and Holiness that we *approve our selves to God?* 2 Tim. 2. 15. Is it not, *With such Sacrifices God is well-pleased?* Heb. 13. 16. Was it not by his Faith, and Divine Walk, that *Enoch pleased God?* Heb. 11. 5. What meaneth the Apostle, *You have received of us how you ought to walk, and to please God?* 1 Thes. 4. 1. The Saint's Charity is called, *An Odour of a sweet smell; a Sacrifice acceptable, well-pleasing to God.* We are charged to walk worthy of the Lord,

to

to all *pleasing*, Col. 1. 10. Of the Obedience of Children, he saith, *This is well-pleasing to the Lord.* What great things of this Nature are spoken of Prayer, Praises, and other Good VVorks? VVhereas God is *fretted, grieved, vexed; provoked to anger and abhorrence* by our Sins and Neglects. How can we apprehend, that God is as well pleased with us, when testifying our *Enmity*, as our *Love?* when *rejecting* his *Authority*, as *doing* his *Will?* Are the Fruits of the *Spirit* alike to him, as the Fruits of the *Flesh?* And can the Image of the Devil render us as grateful as his *own* Image, and the *Life* of his *Son?*

Obj. *It's for Christ's Incense these are accepted.* *Ans.* But Christ's Incense will not be applied to our Sins, but to our Graces and Duties; and that shews they are more pleasing to God than our Sins be. And again, They are these Graces and Duties which are accepted for the sake of Christ: His Incense will not be denied to them; and thereby they are well-pleasing to the Lord, and tend to render us so. *Davenant, de Justitia Actuali*, and Others, say much more.

VI. *The Holiness, Graces, Perseverance, Obedience, and Good Works of Believers, do them much Good, and are profitable to them.* Read over what I have proved at large, and canst thou doubt whether they benefit us, when they are the VVay to Heaven, the Means of Happiness? *&c.* A wise Man may be *profitable to himself*, though not to God, *Job* 22. 2. *Godliness is profitable to all things; having the promises of this life, and that which is*

*is to come*, 1 Tim. 4. 8. These Things are *profitable to Men*, Tit. 3. 8. Not only to other Men, but principally to our selves. Though I have all Faith, if I have not Charity, *I am nothing*; and whatever else I suffer, *yet without this it profiteth me nothing*, 1 Cor. 13. 2, 3. Circumcision, or Uncircumcision *is nothing, but keeping the Commandments of God*, 1 Cor. 7. 19. Sure that's something; *In keeping these there is great Reward*, Psal. 19. 11. *Glory Honour and Peace to every one that doth good*; to the *Jew* first, and also to the *Gentile*, *for there is no respect of Persons with God*, Rom. 2. 10, 11. *Nehemiah* and *Hezekiah* pleaded a false Plea, if it were true, there's nothing to be gotten. The Care of Saints to adapt their Actings to the Rule of the Promise, is a very needless thing: *So run, that ye may obtain*, 1 Cor. 9. 24. *If a Man strive for Masteries, yet is he not crowned, except he strive lawfully*, 1 Tim. 2. 5. The *Galatians* must be but little moved when told, *Ch.* 3, 4. *Are ye so foolish*, &c. *Have ye suffered so many things in vain?* for all is in vain. Is Peace of Conscience nothing? Is inward Rejoycing nothing? Yet, how *Paul* came by these he tells you, 2 Cor. 1. 12. For our Rejoycing is this, The *Testimony of our Conscience, that in Simplicity, and godly Sincerity, not with Fleshly Wisdom, but by the Grace of God, we have had our Conversation in the World.*

His Directions for inward Joy and Peace you have, *Gal.* 6. 4. *Let every Man prove his own Work, and then shall he have rejoycing in himself alone.* I shall not trouble thee with

Reaſons, to prove that Grace, Holineſs, and Obedience are uſeful to prevent Evil. I leave it to thy Experience, if thou art a good Man, and referr it to what thou wilt feel hereafter, if thou art a bad Man. If there were no more theſe do prevent Sin, which in *Chap.* 17. I hope to prove is not ſo innocent as to do us no harm.

*Reader*, To ſumm up all, I appeal to thee, 1. Whether God doth require any more of any Sinners for Salvation, than that they believe in Chriſt, repent of Sin, perſevere in true Holineſs, ſincere Obedience, or good Works internal and external; and if we do ſo, can we periſh? hath not Chriſt provided all elſe? and doth not the Promiſe ſecure Life upon doing theſe? 2. If any Sinner believe not, and repent not, hath Chriſt ever promiſed to ſave him? Will any decree, or the Merits of Chriſt ſecure him? Again, if any penitent Believer ſhall apoſtatize, prove ungodly, and unfruitful, hate God, or neglect to love God and his Neighbour *wholly*, &c. Shall this Man be ſaved? Hath not Chriſt determined the contrary? Will his firſt Faith ſave him? A Reſolution of theſe two things, according to the very Scope of the Word, will decide the Main of this Controverſie. Theſe aſſert the Rule of Chriſt's rectoral Diſtributions, and the Decree comes not in oppoſition to the Methods of his Government, by which we are to govern our Hopes and Fears.

*TESTI-*

## *TESTIMONIES.*

*The Aſſembly, Confeſſ. Chap.* 19. *a.* 6. and the *Elders* at the *Savoy* declare, *Chap.* 19. *a.* 6. 'The Promiſes (of the Law) in like manner ſhew them God's Approbation of Obedience, and what Bleſſings they may expect upon the Performance thereof; although not as due to them by the Law, as a Covenant of Works; ſo a Man's doing, and refraining from Evil, becauſe the Law encourageth to the one, and deterreth from the other, is no Evidence of his being under the Law, and not under Grace. Both the *Aſſembly* and the *Elders* ſay, *Chap.* 15. *a.* 6. 'The Perſons of Believers being accepted through Chriſt, their good Works alſo are *accepted* in him, not as though they were in this Life wholly unblameable, and unreprovable in his Sight; but he looking upon them in his Son, is pleaſed to accept, and *reward* that which is *ſincere*, although accompanied with many Imperfections. Both alſo tell us, *Chap.* 18. *a.* 2. 'That the Promiſes are made *to* Graces. The *Elders*, *Chap.* 15. *a.* 2. ſay, 'That Believers Sinning, 'are renewed through Repentance to Salvation. Of the Neceſſity and Benefit of Faith, I have given their Judgment before: The *Aſſembly* and *Elders*, *Chap.* 1. *a.* 7. tell us, Thoſe things which are *neceſſary* to be known, believed, and obſerved *for Salvation*, are clearly propounded.

The Aſſembly's *Large Catechiſm*, Q. *How doth Chriſt execute the Office of a King?*

*A.* (Among other things, they ſay) 'In rewarding their Obedience, and correcting them for their Sins. Q. *How is the Grace of God manifeſted in the ſecond Covenant?* *A.* (Among other things) 'Requiring Faith, 'as the *Condition* of their Intereſt in him, *&c.* 'Giving his Spirit to his Elect, *&c.* to enable them unto all holy Obedience, as the 'Evidence of the Truth of their Faith, and 'as the *Way* which he hath appointed them 'to Salvation. Q. *What hath God required, that we may eſcape the Wrath and Curſe,* &c. *A.* That we may eſcape the Wrath and Curſe of God, *&c.* 'He requireth of us Repentance towards God, and Faith towards our 'Lord Jeſus, and the diligent Uſe of the 'Means, *&c.* You ſee they think Obedience and Good Works are *rewardable*; that the Exerciſe of Graces do us much Good; that Obedience is the *Way to Salvation*; that we have much *to do*, and that to *eſcape the Wrath and Curſe.* I ſhall tranſcribe part of the *New-England Synod*'s Confutation of that Speech of the Antimonians. *If I am Holy, I am never the better accepted of God. If I be unholy, I am never the worſe: This I am ſure of, be that elected me, muſt ſave me.* To this the Synod anſwer, 'This Expreſſion im-'ports, that though a Man's Converſation be 'never ſo holy and gracious, yet he can ex-'pect never the more Manifeſtation of Gods 'Kindneſs and Love to him. Contrary to *P.* 50. *ult.* and *Joh.* 14. 21. It implies, 'That 'though a Man's Converſation be never ſo 'vile, yet he needs not fear, nor expect any

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'Expreſſion of God's Diſpleaſure and Anger 'to break forth againſt him, contrary to '2 *Chron.* 15. 2. And in a Word, it imports, 'That God neither loved Righteouſneſs, nor 'hated Sin; and did take no Delight in the 'Obedience of his People: Contrary to *Pſal.* '45. 6, 7. and 147. *&c.* It's true, the Foun-'dation of Election remaineth ſure; but it's 'as true, that whom he chooſeth, he pur-'poſeth to bring to Salvation through Sanctifi-'cation of he Spirit, 2 *Theſ.* 2. 13, 14. The 19th. Errour of *Mr.* H. *All Commands in the Word are Law, and are not a Way of Life.* Errour 43. the Synod Confutes is, *The Spirit acts moſt in the Saints, when they endeavour leaſt.* Errour 48. *Conditional Promiſes are legal.* Errour 50. It's Poverty of Spirit, when we have Grace, yet to ſee we have *none in our ſelves.*

Doctor *Owen*, *Of Juſtif.* P. 222. 'We 'grant that, 1. God doth indiſpenſibly re-'quire of him (a juſtified Perſon) perſonal 'Obedience, which may be called his *Evan-'gelical Righteouſneſs.* 2. That God doth 'approve of, and accept in Chriſt, his *Righ-'teouſneſs* ſo performed. 3. That hereby 'that Faith whereby we are juſtified, is evi-'denced, proved, manifeſted in the *Sight of* '*God* and Men. 4. That this Righteouſneſs 'is *pleadable* unto an Acquitment againſt 'any Charge from Satan, the World, or 'our own Conſciences. 5. That *upon* it, we 'ſhall be declared righteous at the laſt Day; 'and *without* it, none ſhall be. And if any 'ſhall think meet, from hence to conclude

unto an Evangelical *Juſtification*, or call God's Acceptance of our Righteouſneſs by that Name, I ſhall by no means contend with them. Where-ever this Enquiry is made not, *&c.* but how a Man that profeſſeth Evangelical Faith in Chriſt ſhall be *tried*, *judged*, and whereon, as ſuch, he ſhall be juſtified: We grant, that it is, and muſt be by his *own perſonal*, *ſincere Obedience*. *P.* 156. It is commonly ſaid, Faith and new Obedience are the Condition of the new Covenant, *&c.* If no more be intended, but that God, in, and by the new Covenant, doth indiſpenſibly require theſe things of us, in order to his own Glory, and our full *Enjoyment* of all the *Benefits* of it; it is unqueſtionably true. *P.* 158. our whole Obedience, through his gracious Appointment, hath a *rewardable Condecency*, with reſpect unto eternal Life. *P.* 207. Theſe Duties are ſo far neceſſary unto the Continuation of our Juſtification, as that a juſtified State *cannot* conſiſt with the Sins and Vices that are oppoſite unto them. So the Apoſtle affirms, If we live after the Fleſh, we ſhall die. *P.* 208. If this be that which is intended in this Poſition, That our own Obedience and good Works are the *Condition* of the Continuation of our Juſtification; namely, that God doth *indiſpenſibly* require good Works and Obedience in all that are juſtified; ſo that a juſtified State is *inconſiſtent* with the Neglect of them, it is readily granted.

*The*

*The Ground of Doctor* Criſp's *Miſtake.*

He thinks, becauſe God eternally intended us all Benefits in the way he determined, therefore he appoints nothing to Men, as the Means of partaking of thoſe Benefits. Whereas this way, Chriſt himſelf may as well be excluded by the Decrees, he not being the Cauſe of Election, but the Means of effecting it, and all Endeavours for Life, Health, Eſtates, *&c.* may be as well prevented; for God hath determined how long we ſhall live, how rich we ſhall be, *&c.* Becauſe a Sinner can obtain nothing by virtue of the Covenant of *Works*; therefore, what a Believer doth, can avail nothing by the *Grace* of the new Covenant. Becauſe Chriſt hath merited all things as a *Prieſt*, with a Right and Purpoſe to beſtow them on the Elect, therefore he can fix on no way to beſtow them on his elect Subjects, as Motives to obey him as a *King*. Becauſe he hath delivered us from the *legal Rule* of Miſery and Happineſs; therefore he hath no Promiſes or Threats to govern us by in this State of Trial. Becauſe Chriſt is the only *Way* of Atonement and Purchaſe; therefore there can be no other way of his own ordaining, to obtain the Effects of his Purchaſe. Becauſe we can merit nothing as of *debt for* doing, therefore we can *of Grace* receive no Benefit *by* doing, though God doth *promiſe* it. Becauſe we can do nothing for Life, with a Thought of *buying* it, therefore we may do nothing for Life, as the *End that moves* us in the Uſe of indiſpenſibly required Means. Be-

cauſe God, of his Mercy, ſaves us at *laſt*, therefore he ſhall not, in the mean while, duly govern us, in order to Salvation. Becauſe we cannot *merit* Pardon, therefore God can order no Grace or Duty to be, through Chriſt, rewardable with any other Bleſſing.

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## CHAP. XIV.

### *Of intending our Souls Good by Duties we perform.*

*TRUTH.* THough we ought to intend God's Glory as our ſupream End in all our Duties, and deſign therein the Expreſſing our Love and Gratitude to God for his Benefits, with a great Regard to publick Good: Yet we alſo lawfully may, and ought to ſtrive after Grace, grow in it, and perform holy Duties and Services; with an Eye to, and Concern for our own ſpiritual and eternal Advantage.

*ERROUR.* No Man ought to propoſe to himſelf any Advantage, by any Religious Duty he performeth. nor ought he in the leaſt intend the Profit of his own Soul, by any Chriſtian Endeavours; it being vain and unlawful to do any thing with an Eye to our ſpiritual or eternal Good, though in ſubordination to God's Glory in Chriſt.

*Proved*

*Proved that this is Dr.* Criſp's *Opinion.*

What I have recited of the Doctor's in the laſt Chapter, will ſpare much Labour here. I will add a few Words, *P.* 150. *There is nothing you can do, from whence you ought to expect any Gain unto your ſelves*, &c. *Chriſt hath redeemed us, that we ſhould not henceforth live to our ſelves, but to him that died for us*, &c. *The Scripture is plentiful in this, that no Believer, for whom Chriſt died, ſhould have the leaſt Thought in his Heart of promoting or advancing himſelf, or any End of his own, by doing what he doth. Obj.* But ſure he intends only to exclude a Deſign of Meriting, or ſetting up our own Profit in oppoſition to God's Glory. *A.* No: He intends to forbid our intending our own Good, though in ſubordination to God's Glory, and the laying no ſtreſs of meriting. For he ſaith, *People may think here's a marvellous Diſcouragement to Perſons, to do what God calls them to do, when they ſhall have nothing for it.* I Anſwer, *When there is a Spirit of Ingenuity, they ſhall be as induſtrious to glorifie God, and to do good to Men, as if they did it for themſelves. They ſhall do as much for Good already beſtowed, as if they were to procure it by their own Doing.* Now you cannot ſuppoſe, Men can merit God's Glory by what they do: And he argues, that it is diſingenuous and vain, to intend our own Good at all. Saith he, *There is no Diſcouragement, becauſe you cannot propound to your ſelves any poſſible Gain; but whatever is a Spur, or Encouragement to Duty, is already*

*freely and graciously provided to your Hand,* &c. *When you fall on Humiliation, Prayer, and Self-denial, What do you look for?* &c. *Saith one, I get this by it, Prevention of many great Evils hanging over my Head. Another saith, Peace of Conscience, Joy in the Holy Ghost, Assurance of Pardon of Sin; these things would I get by attending on Ordinances, by serving God Day and Night, in that way he calls me out unto. I tell you plainly, there's none of all these things that conduce a jot towards the obtaining of any of these Ends you propose to your selves.* P. 149. *The World is grown to a miserable pass, that Obedience, Zeal, and Seeking after God, must be of no use at all, except a Man himself be a Gainer by his Obedience,* &c. *I say, except you will fall upon the Performance of Duties for the common Good and Benefit, without having any such Conceits, as what shall accrew to you thereby, you are not Persons yet come to have that common Spirit, and dead to the old Spirit, as becomes Christians.* P. 425. *When you labour by Prayer, and seeking the Lord, to prevail with God to take away his Displeasure,* &c. *and to procure such Good,* &c. *you serve not God now, you serve your selves,* &c.

*Wherein the Difference is not.*

1. It is not whether we should principally aim at God's Glory in all we do. 2. Nor whether we should aim at a publick Good with great Concern. 3. Nor whether Gratitude to God deserves our utmost Service, and Love to him, should influence our Aims and Labours.

Labours. 4. Nor whether we ought to renounce every Thought of purchasing from God, any Benefit for what we do. 5. Nor whether Carnal Selfishness, or seeking Pleasures, Riches, Honour, *&c.* above Spiritual and eternal Good, be the undoing Sin of the World. All these I affirm.

*Wherein the Real Difference is.*

1. Whether the spiritual Improving, and saving our Souls, may be a Motive with us to our Religious Duties and Endeavours. This the Doctor denies and I affirm. 2. Whether our Souls Advantage be not so joyned with God's Glory, that we ought to intend them both, as the Scope of our Life and Labours.

*The Truth Confirmed.*

1. I have in the last Chapter, proved that our Graces and Duties do benefit us, and God hath appointed them to this End, that thereby we may obtain those Benefits; if so, we then despise God's Ordination, in not intending our obtaining the Benefits, when we act those Graces and Duties; and we obey his Will in doing them for that end.

2. All Promises and Threats in the Word, directed as Motives to Obedience are fooliſh, if we must not intend our own Good by our Obedience. How are they Arguments with the Will, to perswade from our own Advantage? if we must not aim at that Advantage in doing the Duty, I am perswaded to thereby: When Christ saith, *Come to me and I will give you Rest*, Mat. 11. 28. Must not I intend that Rest in coming to him? God saith, *Turn to me and live*, Ezek. 18. 32. Must not I turn

to

to him for Life, or fruſtrate his Uſe of that Argument? The Devil will ſoon prevail with us to ſinful Neglects, if he can thus enervate all the Pleadings of God with Men. The beſt Helps which God hath contrived for our Holineſs and Diligence, are rendred vain, if we muſt have no Eye to the Advantages he hath promiſed to our Duties and Obedience. How ſhould a *Crown of Glory* engage Miniſters to Faithfulneſs, if they muſt not aim at it in their Labour, 1 *Pet.* 5. 2, 4. What Influence have ſuch Pleas? *If we ſuffer, we ſhall alſo reign with him; if we deny him, he alſo will deny us*, 1 Tim. 2. 12. What Encouragement is it to ſuffer, if I muſt not ſuffer with an Eye to that reigning? The very Subſtance of the Bible proves this Point, *Col.* 3. 34, 25. 1 *Tim.* 4. 16, &c.

3. The Spirit of God approveth of holy Men's regard to their own Advantage. *Heb.* 11. 26. Moſes *had reſpect to the Recompence of Reward.* And this is given as the very Cauſe why he eſteemed the Reproach of Chriſt above the Treaſures of *Ægypt*: *For he had Reſpect*, &c. *Paul* governed himſelf by theſe Regards: *For if I do this willingly, I have a Reward. They do it to obtain a corruptible Crown, but we an incoruptible*, 1 Cor. 9. 17, 24. That is, they are temperate, who ſtrive for an earthly Crown; we are temperate and diligent to obtain an eternal Crown, 2 Cor. 4. 16, 17. *For which cauſe we faint not*, &c. *for our light Affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of Glory.* Were all Doing for Life, and

and an Eye to gain by Service, ſuch a legal and wicked thing, as ſome repreſent it, ſure the bleſſed Jeſus would have admoniſhed his Diſciples, and not anſwer them as he doth, *Mat.* 19. 27, 28, 29. *Then anſwered Peter, and ſaid unto him, behold we have forſaken all, and followed thee; What ſhall we have therefore? And Jeſus ſaid unto them, verily,* &c. *Ye ſhall ſit upon twelve Thrones, judging the twelve Tribes of Iſrael,* &c.

4. The Doctor's Argument from the Vanity of propoſing our own Gain by Labour and Duties, becauſe all is fixed and given already; is to make the Decree an effectual Means to overthrow the Government of Chriſt, and brand all his Offers to Sinners with Weakneſs and Falſhood. Should not poor Sinners pray as they can, abſtain from Sin, conſider and apply the Word with an Eye to Converſion? Why doth God call them to this? Should not they wait and ſtrive to believe and repent, with an Eye to Forgiveneſs and eſcaping VVrath? VVhy elſe ſhould God encourage them with an Offer of theſe upon ſuch Terms; and tell the Unbelievers, that they refuſe theſe Mercies by new Forfeitures? But by the Doctor's Scheme, the Elect may be idle, and the Non-elect do beſt when they deſpair; for there's no Connexion between theſe Benefits, and theſe Graces or Duties. And ſo the Non-elect are in the ſame Caſe with Devils, there being no ſerious Offer to them; nay, their Caſe is *worſe than Devils*, for theſe Offers are made to them for no other Deſign, but to increaſe their

their Condemnation. Nay, every Sin of their's, is the Sin againſt the Holy Ghoſt; that is, every Sin is alike, the *Unpardonable* Sin, and not only that Blaſphemy againſt the Holy Ghoſt. To ſay no more, Chriſt hath no Rule of diſtributive Juſtice, but his own eternal Purpoſe, and Men's Regards to his promiſed Benefits, are all forbidden, even when our Reſpect to them, is that which ſubſerves his Government, and is ſuppoſed in all the Methods of it.

5. And why ſhould we intend the Glory of God, the Service of Chriſt, or the Good of others? Are not theſe as determined as our own Good? Hath not God fixed and ſecured his own Glory? Doth Chriſt need our ſervices more than our ſelves? Shall any other Perſons receive more Good than God hath already given and provided for them? Why ſhould we intend theſe in our Duties, more than our own Profit? the very ſame Reaſon excuſeth from all, and ſo we ought to intend nothing at all. I could ſhew, had I Room, that we cannot ſincerely aim at our Souls good, but we therein aim at God's Glory. Nor doth God ever require us to intend his Glory, but in a Concurrence with an Eye to our own Salvation.

## *TESTIMONIES.*

You have ſeen in the laſt Chapter, the *Aſſembly's* and *Congregational Elders* Judgment; and that we are not the leſs under Grace, for being encouraged to do good by the Promiſes, *&c.* The Caſe is ſo plain, that

that I ſhall only give the Judgment of the greater part of thoſe Reverend Divines *whoſe Names are ſet in the Front of Dr.*Criſp's *Works*, and interpreted by the VVeak to a contrary purpoſe than what they intended. Theſe Divines, in the *Preface* to Mr. *Flavel*'s Book againſt *Antinomianiſm*, (which they approve of) inform us; 'That to ſay, Salvation is 'not the End of any Good VVork we do; 'or, VVe are to act *from* Life, and not *for* 'Life; were to abandon the Humane Nature; 'it were to teach us to violate the great Pre-'cepts of the Goſpel; it ſuppoſeth one bound 'to do more for the Salvation of others, than 'our own; 'twere to make all the Threat-'nings of Eternal Death, and Promiſes of 'Eternal Life we find in the Goſpel of our 'bleſſed Lord, uſeleſs, as Motives to ſhun 'the one, or obtain the other: It makes the 'Scripture-Characters and Commendation of 'the moſt Eminent Saints, a Fault. Had I ſeen this ſooner, it might have ſpared ſome of my Reaſons.

*The Grounds of the Doctor's Miſtake.*

Becauſe we ought not to do any thing from *Carnal* Self-love, therefore we ought to do nothing from *Rational* and *Spiritual* Self-love. Becauſe Chriſt redeemed us, that we may not live to our ſelves as our own Lords; therefore we muſt not, in obeying him, regard the Rewards he promiſeth us, as he is our Lord. Becauſe we muſt aim at God's Glory *above all*; therefore we muſt not *at all* intend our own happineſs in the

the enjoyment of this God. Because we must aim at the good of *others*; therefore we must not aim at our *own* good. Because we should obey God from Gratitude and Love; therefore we should not obey him from any Hope, or filial Fear. Because God hath engaged to give Life and Happiness to the Elect, when they have finished their warfare and work; therefore they must not intend the obtaining that happiness, in any part of that work or warfare.

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## CHAP. XV.

### *Of the way to attain Assurance.*

*TRUTH.* THe ordinary way whereby a Man attaineth a well-grounded *Assurance*, is not by immediate objective Revelation; or an inward Voice saying, *Thy Sins are forgiven thee*: But when the Believer is examining his Heart and Life by the Word, the holy Spirit enlightens the Mind there to discern Faith, and Love, and such other Qualifications which the Gospel declareth to be infallible Signs of Regeneration: And he adds such power to the Testimony of Conscience, for the Truth and In-being of these Graces, as begets in the Soul a joyful sense of its reconciled State; and some comfortable freedom from those Fears which accompany a doubting Christian; and according to the Evidence of these Graces, *Assurance* is ordinarily strong or weak.

*ERROUR:* *Assurance* is not attained by the Evidence of Scripture-Marks or Signs of Grace, or by the Spirits discovering to us that he hath wrought in our Hearts any holy Qualifications: But *Assurance* comes only by an inward Voice of the Spirit, saying, *Thy Sins are forgiven thee*; and our believing thereupon that our Sins are forgiven.

*Proved that this is Doctor* Crisp's *Opinion.*

P. 491. *Would you know that the Lord hath laid your Iniquities on Christ; you must know it thus:* 1. *Is there a Voice behind thee, or within thee, saying particularly to thee in thy self,* Thy Sins are forgiven thee? *Dost thou see this Voice agree with the Word of Grace? that is, Dost thou see it held out to most vile and wretched Creatures as thou canst be; and upon this Revelation of the Mind of the Lord by his Spirit, according to that Word, doth the Lord give thee to receive that Testimony of the Spirit, to sit down with it, as satisfied that upon this thou makest full reckoning, thou hast propriety in this particularly to thy self? If thou dost receive that Testimony according to that Word, here is thy Evidence, Thou hast thy Propriety and Portion in this.* On this Point the Doctor spends much time. *Serm.* 15. is to prove, *That Love to the Brethren, Universal Obedience, Sincerity, and Singleness of Heart, and all other inherent Qualifications, are not Signs by which we should judge our state.* *Serm.* 16. he calls the *Revealing Evidence of the Spirit,* and endeavours to prove this Immediate Revelation.

velation. *P.* 473. he puts this Objection, *We will not deny but it is the Voice of the Spirit will satisfie the Case: But suppose I hear such a Voice?* &c. *Here is the doubt; If the Word it self did bear witness to this particular Voice of the Spirit, then could I be satisfied this were the Voice of the Spirit of God that speaks; but if the Word do not bear witness to this Voice,* &c. *I dare not trust it.* He Answers; *This Voice is always according to the Word.* But, *P.* 475. he tells us; *The Word according to which the Spirit of the Lord speaks, when he speaks Peace to his People, is the Word of Grace: And that Word of Grace, is no more but this; God was in Christ, reconciling the World unto himself, not imputing their Trespasses unto them: This is the Word of Grace, according to which it speaks, reconciling the World to himself; even the World, when Men are no otherwise but merely Men of the World.*

*Reader*, Thou seest that the Spirit's Voice according to the Word, is no more than according to the general Account, That Christ came to save Sinners: And so if any Sinner have this inward Voice, that Voice is according to the Word, whether he be a regenerate Person or no.

The Doctor in this Page, and Page 476. shews, *That if this Voice be according to this general Rule, we must not try it by any thing else*, or question it. And adds, *As for Example; There is the Voice of the Word of Grace, we are justified freely by his Grace; and there is this Voice in the Spirit of Man, telling him according to this word, That his Sins are forgiven*

*given him. How shall I know* (saith he) *that this Voice is the Voice of the Spirit of God? For Answer, let me ask but this Question; Is there any thing in the world of better credit than the Spirit himself?* And, *P.* 474. *Beware that you make not the credit of the Voice of the Spirit to depend upon the Word.*

*Obj.* But he seems to allow Faith to give Assurance. But I *Ans.* he tells us, *p.* 491. *Not as a Revealing Evidence, nor as an effecting Evidence; but it is a Receiving Evidence; or it is an Evidence, as it doth receive that Testimony which the Spirit holds out,* &c. *Faith doth take possession of that which the Spirit reveals and manifests to a Person,* &c. *It clears the Title to us, though good in it self before,* &c. And, *P.* 493. *Faith is the Echo of the Heart, to the Voice of the Spirit.* The Doctor's meaning is, That Faith doth not evidence our Pardon, as it is a Grace wrought in the Soul by the Spirit, or as a holy Qualification; but only as it doth assent to, and rest in this inward Voice.

*Obj.* But he seems to own that Sanctification is some Evidence? *A.* He tells us how, *P.* 482. viz. *When the Testimony of the Spirit is received by Faith, and the Soul sits down satisfied with that Testimony of the Lord; then also the gifts of God's Spirit do bear witness together with the Spirit of the Lord, and the Faith of a Believer.* You see there must be *Assurance* first, and then these do witness after; not to guide our Hopes, but over and above. See *P.* 100. *There's no better way to know your Portion in Christ, than on the general tender*

of

*of the Gospel, to conclude absolutely he is yours.*

*Wherein the difference is not.*

1. It is not: Whether the Spirit witnesseth by his miraculous Operations to Christ, and the Gospel; which is a Truth, and the meaning of many of the Texts which the Doctor produceth. 2. Nor, Whether the Spirit, as a Worker of Grace in the Heart, be an Earnest of Glory, and Witness to our State. 3. Nor, Whether the Spirit witnesseth by and with the Conscience, in the Manifestation of our Graces for Assurance. 4. Nor, Whether the Spirit of God may, in some extraordinary Cases, give an immediate Testimony by a Voice or some equivalent Impressions. But then there is the Truth of Grace in the Heart, though it was doubted before; and nothing utterly inconsistent with true Grace, either is in the Heart, nor then appeareth to the Conscience. All these I affirm.

*The real Difference.*

1. Whether none attain *Assurance* but by the inward Voice of the Spirit pronouncing the actual Forgiveness of their Sins, without manifesting their true Grace and Sanctification. This the Doctor affirms, and I deny. 2. Whether the usual way of attaining *Assurance*, is by the Conscience upon trial discerning and concluding, through the help of the Spirit, that a Man hath those Graces or Signs which describe a Man blessed and pardoned, according to the Gospel. This I affirm, and the Doctor denies.

*The Truth confirmed.*

1. This is the way which God appoints to attain *Assurance.* 2 Cor. 13. 5. *Examine your selves, whether you be in the Faith; prove your own selves; know ye not that Christ is in you, except you be Reprobates?* Here we are to try: What's our great Enquiry to be about? Are we in the Faith? which may respect Faith inherent, or the Doctrine of Faith professed. He concludes, they must inferr Christ is in them, except they had vile Hearts; or were Men, as to the frame of their Hearts, unapproved by God. For so ἀδόκιμοι imports, 2 *Pet.* 1. 10. *Give all diligence to make your calling and election sure.* How was this to be done? By *adding Grace* to Grace; *abounding therein*, and carefully looking that *these things be in you.* See from *ver.* 5. to 11.

2. This is the way whereby the Scripture-Saints were assured: They concluded their Justification by Sanctification; and a State of Peace by the Truth of Grace. 1 *Joh.* 3. 14. *We know that we have passed from death to life, because we love the brethren.* Ver. 9. *And hereby we know that we are of the truth, and shall assure our hearts before him.* How was this? See Ver. 18. *Let us not love in word, neither in tongue; but in deed, and in truth: and hereby we know,* &c. Thus *David, Paul,* and other Saints, concluded the safety of their state.

3. *Conscience* is bound to condemn every Man in whom the contrary to these Graces do appear; yea, where it's evident that they are wholly wanting. It's otherwise a *seared Conscience,* 2 Tim. 4. 2. It is not the *Candle*

of

*of the Lord in Man.* Now there can be no Aſſurance where the Conſcience condemns; as the Apoſtle argueth, 1 *Joh.* 3. 19,20,21.

4. The Spirit witneſſeth with our Spirit, συμμαρτυρεῖ, *Rom.* 8. 16. It doth not witneſs *before* our Spirit doth witneſs: It is not a ſeparate Teſtimony from our Spirits, but it concurs with our Spirit as ~~its Inſtrument~~ joyntagent: Our Spirits witneſs in the light of the Spirit; as 1 *Cor.* 9. 1. *My Conſcience bearing me witneſs in the Holy Ghoſt.*

5. A Teſtimony of the Spirit giving an Evidence of Pardon, without any Evidence of Grace, is not according to the Word of Grace; for the Word of Grace never declareth any Sinners are pardoned, but believing, penitent Sinners. It is not as *mere* Sinners the Word pardoneth; for it flatly condemneth, and leaves Guilt on all impenitent Unbelievers; as I have proved, *chap.* 8. 12. Therefore if there ſhould be a Voice, a true Voice of God carrying it's own Evidence, ſaying, *Thy Sins are forgiven*; it doth at the ſame time, and by the ſame Voice, witneſs to the truth of our Grace; becauſe he forgives no other, according to the Word of the Goſpel. And if the Spirit ſhould ſay to an impenitent Soul, *Thou art pardoned*, while ſuch; it is no Promiſe in the Goſpel, nor according to it; but a new Promiſe, and not to be tried by the VVord; and the Writers thereof having had more of the Spirit, than any now can pretend to, it's dangerous to reſt on that Voice which will not bear the Tryal by the VVord, *&c.*

6. To

6. To have the ordinary way of Aſſurance to be as it's ſtated by the oppoſite *Errour*, hath very dangerous Conſequences. Moſt Saints muſt quit their Hopes and Aſſurance; for they never had this Voice, though they have greater ſtamps of the Spirit, than any I ever knew pretend to this: It makes all Examination uſeleſs and vain: It overturneth one of the great Uſes God hath aſſigned to the work of his Grace on the Heart: It makes Aſſurance impoſſible without this miraculous Voice; which can hardly carry its Evidence to a Soul that hath no Grace at all: It's a way too far Enthuſiaſtick to be allowed in ſo ſtated a Caſe: It gives the Devil a great advantage againſt Sinners to live in Sin; and againſt honeſt People, if once they find cauſe to queſtion this Voice: Yea, it ſets up the Spirit againſt it ſelf, if any can boaſt of *Aſſurance* by this Voice, when their State is juſtly challengeable by the Goſpel, as wanting all ſight of Goſpel-Marks.

## *TESTIMONIES.*

The *Aſſembly*, in *Confeſ. ch.* 18. *a.* 2. ſay, 'It's an Infallible Aſſurance of Faith, founded upon the Divine Truth of the Promiſes of Salvation, the inward Evidences of thoſe Graces unto which theſe Promiſes are made; the Teſtimony of the Spirit of Adoption witneſſing with our Spirits, that we are the Children of God. And, *a.* 3. they tell us, 'A Believer being *enabled* by the Spirit, may, 'without *extraordinary Revelation*, in the 'right uſe of ordinary Means, attain there-

'unto:

'unto: And therefore it is the Duty of every 'one, to give all diligence to make his Cal- 'ling and Election sure, that thereby his 'heart may be enlarged in Peace and Joy in 'the Holy Ghost, *&c.* as say the *Cong. El- ders, chap.* 18. *a.* 3. See *a.* 4. Both shew how Assurance may be *revived* from the Graces in the Heart.

The *Synod* of *New-England* oft confute the contrary *Errour*; which it seems was one that sadly troubled them. Errour 44. *No created Work can be a manifest Sign of God's Love.* Errour 47. *The Seal of the Spirit is limited only to the immediate witness of the Spirit; nor doth ever witness to any Work of Grace, or Conclu- sion by a Syllogism.* Errour 67. *A Man can- not evidence his Justification by his Sanctifica- tion, but he must needs build upon his Sanctifi- cation, and trust to it.* Errour 72. *It's a Soul- damning Errour, to make Sanctification an Evi- dence of Justification.* Errour 77. *Sanctifica- tion is so far from evidencing a good State, that it darkens it rather; and a Man may more clearly see Christ when he seeth no Sanctifica- tion, than when he doth: The darker my Sancti- fication is, the brighter is my Justification.* The *Synod* shew at large how each of these are contrary to the Scriptures: And one of the evil Speeches they confute, *p.* 19. *I may know I am Christ's*: Not because I do crucify the Lusts of the Flesh, but believe in Christ that crucified my Lusts for me. See *Er- rour* 63, 69.

*The Grounds of the Doctor's Miſtake.*

Becauſe the Spirit of God is a *Comforter*; therefore he cannot comfort us, by helping us to ſee the VVork of his Grace, in order to joy in his Bleſſings. Becauſe the Spirit was to convince the World of Chriſt's *Righteouſneſs*, as what alone could *procure Life*; therefore he tells Men that they have an *Intereſt* in it, without ſhewing them any change on their *Hearts*. Becauſe he was to take of Chriſt's Fulneſs, and ſhew it to his Diſciples; therefore he immediately ſpeaks peace to the hearts of ſuch as are, or at leaſt appear his *reſolved Enemies*. Becauſe by the Spirit of Adoption, we cry, *Abba*, Father; therefore we need not find any love to God, to know that we are his Children. Becauſe the Spirit witneſſeth *with* our Spirits, that we are the Children of God; therefore he witneſſeth *alone*, without ſo much as revealing to our Spirits, that we have the *temper* of Children: Whereas there are many great Effects of the Spirit manifeſt on the Souls of them to whom the Apoſtle ſpeaks, *Rom.* 8. 11, 12, 14, 15, 16. And the deſign of the place, is more to expreſs our Dignity, and free Acceſs to God, under a Goſpel-ſtate, than mere Aſſurance of Forgiveneſs. Becauſe a *Natural Man* cannot perceive the Riches of the Promiſe, and the Spirit enableth a *Spiritual Man*, by his *Teachings*, to perceive the nature of them; therefore by an immediate Voice he diſcovers to the *Natural Man* his Propriety in them, even while he is and appears Natural. Becauſe there is *Imperfection* in the Graces of a

Saint; therefore he cannot see the *Sincerity* of them by the *help* of the Spirit, without an immediate Voice.

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## CHAP. XVI.

### *Of God's seeing Sin in Believers, and their Guilt by it,* &c.

*TRUTH.* THe Sins of Believers have the Loathsomness of Sin adhering to them; which God seeth, and accounteth the Committers guilty thereby: And they ought to charge themselves therewith, so as to stir up themselves to Repentance, and renew their Actings of Faith on Christ for Forgiveness. Nevertheless, they ought not thereby to fear their being out of a Justified State, further than their Falls give them just cause of suspecting that Sin hath dominion over them; and that their first believing on Christ, was not sincere.

*ERROUR.* God seeth no Sin in Believers, though he see the Fact; neither doth he charge them with any Sin; nor ought they to charge themselves with any Sin, nor be at all sad for them; nor confess, repent, or do any thing as a Means of their Pardon; no, nor in order to assuring themselves of Pardon, even when they commit Murther, Adultery, or the grossest Wickedness.

*Proved*

*Proved that this is Dr.* Crisp's *Opinion.*

*Reader*, Note, That the Doctor speaks most of this concerning a Person as *Elect*; though he uses the word *Believer* sometimes, because he alone knows that he is Elect, by believing it *P.* 436 *Though such Persons do act Rebellion, yet the loathsomness, and abominableness, and hatefulness of this Rebellion, is laid on the back of Christ; he bears the Sin, as well as the Blame and Shame*, &c. *And that's the only reason why God can dwell with those Persons that do act the thing; because all the filthiness of it, is transacted from them, on the back of Christ.* He puts an Objection; *How should God know every sin the Believer doth commit, and yet God not remember them?* He Answers, after many words; *Though God remembers the things thou hast done, yet he doth not remember them as thine*, &c. *for he remembers perfectly they are none of thine; and when he pass'd them over to Christ, they ceased to be thine any longer.* P. 364. *The Lord hath not one sin to charge upon an Elect Person, from the first moment of Conception, to the last moment of Life; no, nor Original Sin is not to be laid upon him, the Lord hath laid it on Christ already.* P. 365. *Every Elect Vessel of God, from the first instant of his being, is as pure in the Eyes of God from the charge of Sin, as he shall be in Glory.* P. 298. *It's the voice of a lying Spirit in your Hearts, that saith, That you that are Believers, have yet sin wasting your Consciences, and lying as a burthen too heavy for you to bear.* &c. Obj. *Was not* David *a Justified*

*Perſon, and did not he bear his own ſin? My ſins are gone over my head,* &c. After ſeveral things, he Anſwers; *I muſt tell you, all that* David *ſpeaks here, he ſpeaks from himſelf; and all that* David *ſpeaks from himſelf, was not truth,* &c. David *might miſtake, that God ſhould charge his ſin upon him,* &c. P. 213. *In a word, Before a Believer doth confeſs his ſin, he may be as certain of the pardon of it, as after Confeſſion: I ſay, there is as much ground to be confident of the Pardon of Sin to a Believer, as ſoon as ever he hath committed it, though he hath not made a ſolemn Act of Confeſſion, as to believe it after he hath performed all the Humiliation in the World,* &c. *A Believer may be aſſured of Pardon, as ſoon as he commits any Sin:* (The Sins he ſpeaks of, are *Adultery* and *Murther.*) P. 215. *But you will ſay, All the Promiſes of Pardon do run with this* Proviſo, *In caſe Men humble themſelves; In caſe Men do this and that, then Pardon is theirs, but otherwiſe it's none of theirs? Take heed of ſuch Doctrine.* P. 52. *There is nothing but Joy and Gladneſs.* Obj. *But ſome will ſay, Believers find it otherwiſe; there is not ſuch joy and gladneſs, but they are often oppreſſed with ſadneſs, and heavineſs of Spirit. I Anſwer; There is not one Fit of Sadneſs in any Believer whatſoever, but he is out of the way, Chriſt,* &c. *I ſay the Soul is firſt ſatisfied of Forgiveneſs of Sins, before there is that real, kindly mourning in thoſe that are Believers.* P. 15. *God doth no longer ſtand offended nor diſpleaſed, though a Believer, after he is a Believer, do ſin often.* And it's no wonder; for

he

he ſaith a few lines after, *Except God will be offended where there is no cauſe to be offended, (which is Blaſphemy to ſpeak,) he will not be offended with Believers: For I ſay he hath no cauſe to be offended with a Believer; becauſe he doth not find the ſin of the Believer, to be his own ſin, but he finds it to be the Sin of Chriſt.* See more, *p.* 413, 416, 418, 419, 425, &c.

*Wherein the Difference is not.*

1 It is not: VVhether a Believer doth by new Sins fall from a Juſtified ſtate. 2. Nor, whether God doth upon new Crimes judicially charge the Chriſtian with thoſe Sins he had pardoned before, though he may preſent to his view ſome former Sins for his further humblings. 3. Nor, whether a Believer ought to queſtion his Juſtified ſtate, upon any Sins that do not give juſt Suſpicion that Sin hath dominion over him, or his Faith was not true. 4. Nor, whether any paſt Sins, and Sins preſent at his firſt believing, be unpardoned. 5. Nor, whether renewed Acts of Faith, Humiliation, Repentance, Faſting, or Reformation, do merit Pardon. 6. Nor, whether a Principle of Life given at our firſt Converſion, will finally fail to exert it ſelf in due Humblings for repeated Enormities, and in holy Reſolves. 7. Nor, whether the ſame degrees of Humblings be neceſſary for all Crimes, and in all Perſons, and in all Times. 8. Nor, whether any groſs Miſcarriage ſhould cauſe a Saint to condemn all paſt Experience, and conclude his Graces to be Counterfeit. *Each of theſe I deny.* 9. Nor, whether a

Senſe of Pardon ought not to affect and melt the Heart? 10. Nor whether ſome true Penitents may not ſometimes be too much dejected and overwhelmed with Sorrow for Sin? 11. Nor whether a general Exerciſe of Faith and Repentance do not anſwer the Goſpel-Rule of Forgiveneſs, as to Sins of Ignorance, Infirmity, and Surpriſe? Theſe three laſt I affirm.

*The Real Differences.*

1. Whether an Elect Sinner be at any time a guilty Perſon in God's Eſteem? This the Doctor denies, and I affirm; I have proved in *Chap.* 1, 3. 7, 12. 2. Whether the Remains of Sin defile us? This I affirm, and the Doctor denies againſt all Proteſtants, who prove it of Original Sin againſt the Papiſts. 3. Whether a juſtified Perſon, falling into groſs Enormities, is defiled thereby, and contracts Guilt upon himſelf thereby? This the Doctor denies and I do affirm. 4. Whether God eſteems the repeated Abominations of Believers, not to be their own Crimes, and they not to be the Sinners, but they are Chriſt's Sins? This the Doctor affirms, and I deny; which I have cleared, *Chap.* 3. and 4. and 7. 5. Whether a juſtified Perſon, upon new Provocations, is charged by God, and ought to charge himſelf as guilty and defiled, ſo as in God's appointed way, to repent, believe, renew his Covenant, and be earneſt with God for Forgiveneſs? This the Doctor denies, and I affirm. 6. Whether all Sins paſt, preſent and to come, are actually pardoned at once?

This

This the Doctor affirms, and I deny. 7. Whether God hath required new Exerciſes of Faith and Repentance for their actual Pardon? This the Doctor denies, and I affirm. 8. Whether a Believer ought to be *as* aſſured of the Forgiveneſs of his repeated Provocations, juſt when he hath committed them, and before he hath humbled himſelf, renewed Actings of Faith on Chriſt, repeated his Covenant, and prayed for Pardon for Chriſt's Sake, as after he hath thus done? This the Doctor affirms, and I deny.

*The Truth Confirmed.*

I have ſaid ſo much, *Chap.* 3. 4, 8, 10, 12, 13. that tends to clear this Point, that I ſhall ſingle out now only the Subſtance of what was leaſt inſiſted on.

1. God doth ſee and charge a Believer with his new Enormities, as his Sins, and not Chriſt's: 2 *Sam.* 12. 9. *Why haſt thou deſpiſed the Commandment of the Lord, to do this Evil in his Sight?* It was an Evil, it was in God's Sight, it's charged by God on *David*: *Pſal.* 90. 8. *Thou haſt ſet our Iniquities before thee.* I hope *Moſes* was not miſtaken. All God's Reproofs of his People for Sin, all his Calls to Reformation from Sin, all his Declarations againſt them as polluted by Sin, are ſo many Arguments to prove this; yea, all his Threats, all his Anger, all his Corrections witneſs hereto. Sure all theſe are not the Effects of Chriſt's Sins.

2. A Believer ought to charge himſelf with his own Sins. God commands this in all the

Calls to Confeſſion, Humiliation, *&c.* Doth not *Paul* reprove the *Corinthians* for neglecting this? Did you ever find a Saint in Scripture ſtill refuſe to own his Guiltineſs before God, upon his Falling into Sin: *Againſt thee have I ſinned, and done Evil in thy Sight*, Pſal. 51. 4. *I have ſinned, againſt Heaven, and before thee*, Luk. 15. 21. Read *Ezra*'s, *Nehemiah*'s and *Daniel*'s Confeſſions.

3. New Tranſgreſſions need renewed Pardon, and all Sins are not pardoned at once. To ſay nothing, how impoſſible it is, I believe Chriſt would never teach his own People to pray daily for Pardon, if they did not need it, and it could not be repeated, *Mat.* 6. 12. *Forgive us our Debts.* How oft do we find the Servants of God renew their Prayers for Remiſſion? They oft beg God would *blot out Sin as a Debt*, Pſal. 51. 9. *Waſh it away* as a Stain, remit it as a Fault, remember it not as a Crime binding to Puniſhment, the Church complains we have rebelled, and thou haſt not pardoned, *Lam.* 3. 42. So *Job* 7. 21.

4. Humiliation, Confeſſion, Sorrow of Heart, new Reſolutions, and looking to Chriſt for Healing, are the Duties of Saints upon new Faults, and the Work God hath appointed them, in order to his repeated Acts of Forgiveneſs; though theſe do not forgive us, yet it's this way God declareth he will forgive, *Jer.* 36. 3. *It may be, the Houſe of Judah will hear*, &c. *and return every one from his evil Way, that I may forgive their Iniquity and their Sin.* 1 Joh. 1. 9. *If we confeſs our Sins,*

*Sins, he is faithful and juſt to forgive us our Sins.* The Apoſtle includes himſelf, and calls the beſt a *Liar* that diſowns his Sins, and thinks he needs no Pardon; Confeſſion is what ſhould be repeated as Sin returns, and this ſo qualifies for Pardon according to the Promiſe, that Forgiveneſs upon it is an Act of Faithfulneſs in God: 1 *Cor.* 11. 31. *If we would judge our ſelves, we ſhould not be judged*: Which the Apoſtle ſpeaks to Believers guilty of undue Approaches to the Lord's Table. Read the Scriptures, and wilt thou not find Saints repenting, and acting Faith in order to Pardon, and God preſſing them thereto for that very purpoſe, and continuing a Controverſie with them, while theſe are neglected? If a Man were thrice ſtung, muſt not he thrice look to the brazen Serpent for Healing? See *Solomon*'s Prayer in a Type of Chriſt's Interceſſion, as it reſpected the Temple; there thou wilt find who were pardoned, 1 *Kings* 8. 33, 34, 35, 38, 39, 48, 49.

5. Believers ought to be more aſſured of Pardon, and joyful after renewed Acts of Repentance and Faith; then aſſoon as they have groſly ſinned, and before theſe Acts. It's otherwiſe againſt that wiſe Order which God hath ſtated for a due Reverence to him, and for Caution to Man, who is ſo prone to offend: *Num.* 12. 14. *If her Father had ſpit in her Face, ſhould ſhe not be aſhamed ſeven days? Let her be ſhut out of the Camp ſeven Days.* The People of God have had thoſe ſad Fits which the Doctor condemns, and when Sin greatly breaks out, they do well become

them. *Paul* calls the contrary Frame under Guilt, *a being puffed up*, and Calls to Mourning, 1 *Cor.* 5. 2. and commends their *Carefulneſs, Indignation, Fear, Zeal, Revenge and godly Sorrow*, 2 Cor. 7. 8, 9, 11. And till there was much of this in the inceſtuous Perſon, he was not reſtored: And indeed, conſidering God *remits or binds in Heaven*, according to what his Church doth juſtly on Earth; either the Pardon of the not repenting Offender is ſuſpended, or Cenſures are vain. Need I give you *David's* Experience? *Pſal.* 32. 3, 5. *When I kept Silence, my Bones waxed old, through my roaring all the Day long; for Day and Night thy Hand was heavy upon me: I acknowleged my Sin unto thee; I ſaid, I will confeſs my Tranſgreſſions unto the Lord, and thou forgaveſt the Iniquity of my Sin.* Here's great Darkneſs and Trouble before Confeſſion; here's Forgiveneſs upon it, and it's the *Iniquity of his Sin* is pardoned, not the Action ſeparated from its Filthineſs: And *V.* 6. This Practice of his was to be a teaching Inſtance to all Saints in the like Caſe, *For this ſhall every one that's godly pray unto thee*, &c.

## *TESTIMONIES.*

The *Aſſembly, and Congregational Elders, Chap.* 11. *a.* 5. do both declare, 'God doth 'continue to *forgive* the Sins of thoſe that are 'juſtified, and although they can never fall 'from the *State* of Juſtification, yet they may 'by their Sins fall under God's fatherly Diſ-'pleaſure, and in that Condition they have 'not uſually the Light of his Countenance 'reſtored

'restored to them, until they *humble* themselves, *confess* their Sins, *beg Pardon*, and 'renew their Faith and Repentance. And '*Chap.* 15. *a.* 6. As every Man is bound to 'make private Confession of his Sins to God, 'praying for the *Pardon* thereof, *upon* which, 'and the forsaking thereof, he shall find 'Mercy, *&c.* The *Provincial Synod of* London, *P.* 16. Condemn this as one of Doctor *Crisp*'s Errors: 'The Lord hath not one Sin 'to charge upon any elect Person, *&c.* Another Errour is, If a Man know himself to 'be in a State of Grace, though he be drunk, 'or commit Murther, God sees no Sin in 'him. The *New-England Synod* confute this as Errour 64. *A man must take no notice of his Sin, nor of his Repentance for it.* Doctor *Owen, Of Justif.* P. 202, 203, 205, 207. at large asserts, 'That Sins are not actually par-'doned before they are committed; that 'there is Guilt contracted by new Sins; that 'the Conscience of a Believer is pressed, and 'he is humbled, and required to repent, and 'must renew Acts of Faith for the Pardon of 'new Sins. *New-England* Synod condemns that as Errour 20. 'To call in question, 'whether God be my dear Father upon the 'Commission of hainous Sins, as (Murther, 'Incest, *&c.*) doth prove a Man to be in the 'Covenant of Works.

*The Ground of the Doctor's Mistake.*

Because our Sins were laid on Christ, that God might, to his Glory, forgive them in his appointed way; therefore they are actually

ally forgiven before God forgives them in that way, or that way be complied with. Becauſe God doth blot out, and waſh throughly away, and not remember the *pardoned* Sins of penitent Believers; therefore he doth waſh, blot out, and not remember the *unpardoned* Sins of impenitent Perſons; whereas there is not one of thoſe, to whom theſe Promiſes are made, but God hath charged Sin upon them before. Becauſe God commands *Iſrael*, Iſa. 1. to waſh and make themſelves clean by *Repentance*; therefore we are clean without it. Becauſe God can have no Communion with a Sinner *out* of Chriſt; therefore he can have no Communion with an imperfect Believer, in a Chriſt.

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## CHAP. XVII.

### *Of the Hurt that Sin may do to Believers.*

*TRUTH.* IT's true of Believers, that if Sin ſhould have Dominion over them, they would thereby be ſubject to Condemnation. And though the Grace of God will prevent the Dominion of Sin in every elect Believer, and ſo keep them from eternal Death; yet true Believers may by Sin bring great hurt upon themſelves in Soul and Body, which they ought to fear, and they may expect a ſhare in National Judgments, according

according as they have contributed to common Guilt.

*ERROUR.* The groſſeſt Sins that Believers can commit, cannot do them the leaſt harm; neither ought they to fear the leaſt hurt by their own Sins, nor by National Sins; yea, though themſelves have had a hand therein.

*Proved that this is Dr.* Criſp's *Opinion.*

P. 510, 511. *They need not be afraid of their Sins, they that have God for their God; there is no Sin that ever they commit, can poſſibly do them any hurt: Therefore, as their Sins cannot hurt them, ſo there is no cauſe of Fear in their Sins committed,* &c. *There is not one Sin, nor all the Sins together of any Believer, can poſſibly do that Believer any real hurt.* This he attempts to prove from *Rom.* 7. *Some will be ready to ſay, here is a Fear of Sin: Oh wretched Man, that I am! Who ſhall deliver me from the Body of this Death? But give me leave to tell you, that the Apoſtle in this Chapter, as I conceive, doth perſonate a ſcrupulous Spirit, and doth not ſpeak out his preſent Caſe,* &c. *Obj.* Sure the Doctor only meaneth, that Sin ſhall not damn them. *A.* Hear him putting this Caſe: *You will ſay no Condemnation in Hell; but yet as there are Remainders of Sin in God's own People, ſo there will ſome Evil or other fall upon the Commiſſion of Sin.* He ſumms up his Anſwer thus: *Now Sin is condemned to the Believer, it can do no hurt at all to him.* P. 513. *Sins are but Scare-crows*

*and*

*and Bug-bears to fright ignorant Children; but Men of Inſight and Underſtanding, ſee they are counterfeit things, &c. they are to know for certain, it is but a mad thing, there is no Fear from the Sins of Believers, all the Terrour and Fearfulneſs of Sin, Chriſt himſelf hath drunk it, &c. Sin is dead, and there is no more Terrour in it, than is in a dead Lion.* P. 515. He ſhews, that the Sins of the Nation cannot hurt God's People, though they had a hand in them. *P.* 429. *Are you ſinful in reſpect of the Prevalency of Corruption? Let it not come into your Thoughts that you are worſe than others, or leſs than others.* P. 522. *So oft as Men fear Affliction from Sin committed, ſo oft do they ſlander the Grace of God.* See P. 429, 413, 510, 562, 559.

*Wherein the Difference is not.*

1. It is not, Whether God will preſerve elect Believers from eternal Condemnation, by keeping them from the Dominion of Sin? 2. Nor whether a juſtified Perſon be freed from the Curſe of the Law, or the Sanction of the Law of VVorks. 3. Nor whether a Believer ſhould fear his eternal Condemnation no farther than his Sins bring his Sincerity in queſtion, or lead to Security or Apoſtacy. 4. Nor whether God may in Soveraign Mercy, ſpare to execute thoſe Rebukes, National or Perſonal, which a godly Man's Sins may expoſe him to. 5. Nor whether God may, and can, over-rule the Sin of a Believer afterwards to his Benefit. All theſe I affirm. 6. Nor whether the Afflictions of the Godly be the Execution

Execution of the damnatory Curſe of the Law, or any Satisfaction or Atonement for Sin? This I deny, and add, that Chriſt alone ſatisfied Juſtice.

*The real Difference.*

1. Whether, according to the Goſpel-rule, if a Believer ſhould yield up himſelf to the Dominion of Sin, he ſhould periſh? This I affirm, and the Doctor denies, againſt plain Texts directed to Believers; as *Rom.* 8. 13. 2. VVhether a Believer, falling into ſuch Sins, as Idolatry, Murther, *&c.* ought not to awe his Soul againſt Security, with lively thoughts of Damnation; and if he continue long herein, ought not he to ſuſpect the State of his Soul, as in danger of Hell? This I affirm, and the Doctor denies; and thereby he renders the Goſpel-threatnings, as urged by the Spirit on the Hearts of Believers, to be all fooliſh. 3. VVhether Chriſt is at liberty ſharply to afflict a juſtified Perſon for provoking Sins, though he be ſecured againſt Soul-deſtroying Judgments? This I affirm, and the Doctor denies. 4. VVhether a Believer, falling into great Sins, ought to fear God's preſent Rebukes for ſuch Sins? This I affirm, and the Doctor denies. 5. VVhether great Offences be a real hurt to a Believer, and oft brings on him much preſent harm. This I affirm, and the Doctor denies. The Caſe of National Sins is concluded as theſe be, and I have elſewhere ſpoken to.

*The Truth Confirmed.*

The principal Point to be proved, is, That Sins do a Believer hurt; this will convince us of the reſt, for as it brings hurt, it is the Object of Fear in all that wiſely reſent things. And as any threatned Affliction is cauſed by it, it argues a Power reſerved in Chriſt ſo to threaten and afflict: both which I have proved, *Chap.* 13. One would think a little Labour will ſerve to prove a Point, which the Feeling and Experience of all Men plead for; yet take a Hint of thoſe Heads of Arguments which might be improved.

1. Sin it ſelf is a great hurt to any Man guilty of it, or peſtered with it: It's ſo called, *Jer.* 8. 11. Its a *Wound*, or we need no Healing; it's a *Defilement*, or we need no Waſhing; it's a *Crime*, or what's Forgiveneſs? it's a going *aſtray*, or where's the Uſe of Returning? it's a *Weakneſs*, or Strengthning after it were needleſs. Is that no harm, which is a Blemiſh to our Natures, the Diſeaſe of our Souls, the Diſorder of our State, in reference to God and our ſelves, as depending on him. If Sin be no harm, why ſhould we pray againſt it? Why doth God ſo warn us ſtill againſt it? Why doth Grace ſo oppoſe it? Why doth the Spirit ſtrive againſt it? Wherefore do we praiſe God for preventing it? On what Account hath God made it the Duty of Magiſtrates and Parents to puniſh for it? and of Miniſters to cenſure the Tranſgreſſors? If it's become ſo innocent in his People, Why doth Chriſt complain ſo oft

oft of it? Why ſhould the Doctor tell us, we ſhould fear it before we commit it, though not after? Why ſhould Saints deſire Heaven to be rid of Sin? Can that be a ſmall Miſchief, that diſhonoureth God, reproacheth the Name of Chriſt, grieves the Spirit, pleaſes the Devil, offends the Good, hardens the Wicked, puts the tender Heart on Mourning for it in it ſelf, yea, in others? *Pſal.* 119. 136. If Sin be no hurt, Grace and Holineſs, as the Contraries to it, are not Good; nothing is a Bleſſing, as a Prevention of it. Where ſhall I ſtop? Yet each of theſe refer to the Sins of God's own People, and ſome of them more affect their Sins, than the Sins of other Men.

2. There's great Hurt befalls God's People for committing Sin. Doth not God hide his Face? the Spirit abate its Influences? Is not the Conſcience oft ſeared? the Heart oft leſs capable of Impreſſions by the VVord? the Soul ſtreightned in Duty? great Decays in Grace and Vigour, too oft never recovered this ſide the Grave? Many are rendred incapable of Service by Reproach for Sin, or by Poverty, Diſeaſes, *&c.* VVho hath not found by Sin, what he muſt call Hurt? VVhat Pains, Loſs of Friends, Ruine on Eſtates, Blaſts on Undertakings? Are VVars, Plagues, Fire, Removal of Ordinances, Famine, curſed Relations, *&c.* no Hurt? Sure ſo many will not be proſelyted to this Opinion, as to Tranſubſtantiation. But what can be offered for it? *Obj.* God will order all this for the good of a Believer; therefore none of

theſe

theſe hurt him. 1. *A.* I do not know where God hath promiſed, That Sin ſhall do us good, and in its Nature it hath no aptneſs to Good, and the beſt Good it can do, is to prevent it ſelf. *Rom.* 8. 28. ſaith, *All things ſhall work together for good*, &c. But it ſpeaks of Sufferings for Chriſt, not Sins againſt him; and though God ſhould over-maſter it to ſome Concurrence for Good, yet it were a greater Mercy to receive that ſame Good by other Means. 2. *A.* Though Sins, or corrective Afflictions may be ruled to do us good, yet that doth not hinder, but that they do us hurt. This may be evinced, not only becauſe it were a greater Mercy to have that Good another way, which, but for Sin, we ſhould not miſs of: But alſo 1. VVhatever God threatens to inflict, that thereby he may diſſuade from Sin, muſt needs be a Hurt or Damage. It is not a Threatning, if it include no harm, and it's a Reproach to our God in his Government to think otherwiſe. VVhat confounding of Promiſes and Threats would it inferr? Doth not God intend to awe Men with ſome Hurt, when he ſaith, *Rev.* 2. 5. *Remember*, &c. *or I will remove thy Candleſtick out of its Place*; and was this no hurt when it befell them? I might inſtance a thouſand Places of this kind.

2. Saints, with God's Approbation, bewail and deprecate Sins, and Puniſhments for Sins, as a real Hurt. *Why haſt thou hardned our Hearts from thy Fear*, &c. *Iſa.* 63. 17. *For the Hurt of the Daughter of my People, I am black, aſtoniſhment hath taken hold on me,*

Jer.

Jer. 8. 21. The Book of *Lamentations*, *Haman's*, *David's* Moans are forgotten. Read *Paul's* Complaints of himself and others.

3. God himself accounts these things to hurt his People, for he calls it *Patience* and Long-suffering in him, to forbear inflicting them. He oft declares his *Pity* of his People, when under them, and a ceasing to *Pity*, when he inflicts them, *Isa.* 63. 9. *Joel* 2. 8. *Jer.* 13 4. The Removal of these he declares to be an Act of *Mercy* and Goodness. Read the Prophets, and you'll find what Terms he gives these: *viz. Wounding*, *Smiting*, *Spoiling*, &c. He oft testifieth against *Insensibleness* of these, as evil and afflictive things, and threatens to encrease them, to beget a duer sence of Sin and Judgments. Sure I need not add, That Mercies opposite to these are Blessings, and promised as such; all the good in Repentance argues the Hurt we get by Sin, and by the Effects of it. If these things will not prove Sin brings hurt, we must declare *Patience* in Saints to be no Grace, or find a new Description of what is a *Hurt* in this VVorld. The Doctor indeed calls us to this when Sin is made so innocent, and present with-holdings of more Grace from us is a Mercy; as he affirms, *P.* 541. Let me add, that by Sin, a Saint's degrees of Glory may be diminished in another VVorld; for sowing sparingly, he shall *reap sparingly*, and he therefore *that shall break one of the least of these Commandements, and shall teach Men so, he shall be called least in the Kingdom of Heaven*, Mat. 5. 19. *That's unprofitable for you*, Heb. 13. 17.

TESTI-

## *TESTIMONIES.*

The *Aſſembly*, and *Cong. Elders*, *chap.* 19. *a.* 6 tell us, 'The Threatnings of the Law 'are of uſe to the Regenerate, to ſhew what 'even their Sins deſerve, and what Afflictions 'in this Life they may *expect for them*, al- 'though freed from the Curſe threatned in 'the Law. *Chap.* 18. *a.* 4 True Believers 'may have the Aſſurance of Salvation divers 'ways ſhaken and diminiſhed, *&c.* by fal- 'ling into ſome ſpecial Sin, which woundeth 'the Conſcience, and grieveth the Spirit, by 'ſome vehement Temptation, by God's with- 'drawing the Light of his Countenance. '*Chap.* 17. *a.* 3. Saints may fall into grievous 'Sins, and for a time continue therein; 'whereby they incurr God's Diſpleaſure, and 'grieve his Holy Spirit; come to be deprived 'of ſome meaſure of their Graces and Com- 'forts; have their Hearts hardened, and their 'Conſciences wounded; hurt and ſcandalize 'others, and bring temporal Judgments on 'themſelves.

*Turretin.* tells us, *Inſtit. Theol. par.* 2. *p.* 650. 'That a Believer falling into groſs Crimes, 'incurreth the Fatherly *Indignation* of God, 'loſeth a preſent Meetneſs for Glory, con- 'tracts *damning Guilt*: So that if he remain 'Impenitent in that State, he ought to con- 'clude himſelf *liable to Death*, and certain to 'periſh, except he return.

Do not Divines generally conclude, That if *David* had not repented of his groſs Sins he fell into, he had periſhed? Dr. *Owen* as much

much diſcovers the hurt of Sins to Believers, as moſt Men do. See Mr. *A. Burgeſs*, of *Juſtification*, *lib.* 1. from 240. to 245.

*The Grounds of the Doctor's Miſtake.*

Becauſe there is no *Eternal* Condemnation lies againſt a Believer; therefore there is no penal *Preſent* Affliction upon a Believer: Whereas there's much hurt below Hell; and and that it is not Hell that follows the Sin of a Believer, is not from the Innocency of Sin, but the Grace of God that brings him to Repentance, and Faith in Chriſt for Remiſſion. Becauſe all Sufferings *for* Chriſt work for Good; therefore all Sins *againſt* Chriſt can do no Harm. But allow that Sins, and Sufferings for Sin, were included, then thus it reaſoneth; Becauſe God can and doth over-rule theſe to ſome good at laſt; therefore they do no harm in the mean while, nor in any degree. Becauſe a Believer is freed from the damning Curſe of the Law; therefore no *Goſpel*-Threatning of Chriſt can reach him. Becauſe ſome good Men are ſome times humbled and awakened by Sin, as it's an *Evil*; therefore to them it is not an Evil.

CHAP.

# CHAP. XVIII.

## *Of God's Diſpleaſure for Sin, in the Afflictions of his People.*

*TRUTH.* THough God is not ſo angry with his People for their Sins, as to caſt them out of his Covenant-Favour; yet by their Sins he is ſo diſpleaſed, as for them to correct his Children, though he ſpeaks Inſtructions by his Rebukes.

*ERROUR.* None of the Afflictions of Believers have in them the leaſt of God's Diſpleaſure againſt their Perſons, for their Sins.

*Proved that this is Dr.* Criſp's *Opinion.*

He affirmeth, *P.* 15. *Except God will be offended where there is no cauſe to be offended, he will not be offended with Believers: For, I ſay, he hath no cauſe to be offended with the Believer; becauſe he doth not find the Sin of the Believer to be his own Sin, but he finds it the Sin of Chriſt.* P. 19, 10. *But are not the Afflictions of Believers, for their Sins? I anſwer, No: Afflictions are unto Believers* from *Sin, not* for *Sin; that is, God doth not intend to puniſh them, as now laying on them the deſert of their Sin, for that's laid upon Chriſt; but he doth afflict them, to preſerve them from ſin,* &c. *So God afflicting a Believer, hath no reſpect unto ſin, as if he did afflict for ſin,* &c. *I ſay, in reſpect of the ſins com-*

*committed, which he thus ſuſpects, there is not the leaſt drop of the Diſpleaſure of God, nor the fruit of ſuch Diſpleaſure comes near him.* Which he endeavours to prove. The like you'll oft find, *P.* 170. *At that inſtant God brings Afflictions on thee, he doth not remember any Sin of thine, they are not in his Thoughts.* P. 561. *Chriſt being chaſtized for our ſins, there is nothing but peace belongs to us,* &c. P. 559. *If we tell Believers,* &c. *Except they perform ſuch and ſuch Duties; Except they walk thus and thus Holily, and do theſe and theſe good Works, they ſhall come under Wrath; at leaſt, God will be Angry with them; What do we in this but abuſe the Scriptures? We undo all that Chriſt hath done, we injure Believers, we tell God Lies to his Face.*

*Wherein the Difference is not.*

1. It is not: Whether God ceaſeth to love a Believer when he ſinneth. 2. Nor, whether the Afflictions that befall a Believer, proceed from the Vindictive Juſtice of God, as an Enemy. Theſe I deny. 3. Nor, whether God can bleſs the ſoreſt Judgments for Sins, to the future good of a Believer. This I affirm; though were it not for our Sins, God would effect that Good a milder way: And I doubt whether every good Man may be ſaid to get profit by all ſorts of Affliction; for every degree of Good is not equivalent to the Hurt; and ſometimes God puniſheth Sin with Sin. 4. Nor, whether ſome ſenſible Calamities may fall on a good Man; not ſo much in a way of Rebuke for Sin, as to try his

his Graces, prevent Sin, or bring Glory to God by a Teſtimony to the Truth. This I affirm: Yet I believe the very Martyrs did not ſo glory in the joyful Cauſe of their Sufferings, as always to neglect an humble Reflexion on what Sin of theirs might then Juſtifie God, as a hidden cauſe of their Hardſhips.

*The Real Difference.*

1. Whether God be at all diſpleaſed with Believers, for their Abominations. This I affirm, and the Doctor denies. 2. Whether God at any time, or by any Afflictions, expreſſeth his Diſpleaſure againſt his People for their Sins. This I affirm, and the Doctor denies.

*The Truth Confirmed.*

*Reader*, Know that there's none of all this but Dr. *Criſp* meaneth it of the *Unconverted* Elect: For their Sins are on Chriſt, and off from themſelves as much as Believers. Their Sins do them no hurt; nor is God angry with them, though God ſaith *he is angry with the wicked every day.*

But let us conſider the Points, as they referr to Believers.

1. I affirm, God is diſpleaſed with Believers, for their Abominations. If he is diſpleaſed at all with them, it muſt be for their Sins: And that he is diſpleaſed; yea, and that for Sin, he oft affirms it; he forceth his People to own it, and they with bitterneſs bemoan and acknowlege it. *Pſal.* 60. 1, 3. *O God, thou haſt caſt us off! thou haſt been diſpleaſed! O turn thy ſelf to us again! Thou haſt ſhewed*

*ſhewed thy people hard things! thou haſt made us drink the wine of aſtoniſhment!* 2. Sam. 11. 27. *That David had done, diſpleaſed the Lord.* And you may read how he threatned and puniſhed him. Was not his *Anger kindled againſt Moſes?* Exod. 4. 14. *Againſt his People?* Iſa. 5. 25. & 12. 11. *Moſes* ſaith, *The Lord was angry with me*, Deut. 4. 21. *The Lord was very angry with Aaron*, Deut. 9. 21. Chriſt was oft diſpleaſed with his Diſciples. How oft is God's Anger ſaid to be provoked by his People, and kindled againſt them? He is ſaid to *turn away from his fierce anger*: Is it not his Anger againſt them, which is but for a *moment*, and to be turned away? I hope the Doctor would own, that it never ceaſeth againſt Sin it ſelf. Nay his very *Fury* and *Wrath* be oft mentioned againſt his own Servants. Read the Sixteenth of *Ezekiel*; a Verſe or two whereof is ſo abuſed by the Doctor, *Thou haſt fretted me in all theſe things*, &c. Cannot good Men grieve the Holy Ghoſt? What doth the Church intend, when ſhe ſaith *I'll bear the indignation of the Lord, becauſe I have ſinned againſt him?* Mic. 7. 9.

2. God doth by many Afflictions expreſs his Diſpleaſure againſt his People for their Sins. I have in the laſt Chapter proved, that Sins do hurt a Believer; and all there ſpoken, proves this, as far as the Hand of God is in our Rebukes. Beſides thoſe things, Conſider, God is oft ſaid to *rebuke* and *chaſtize* his People for Sin: They are not the leſs Chaſtiſements of a Father, if at *preſent* grievous, though af-

terwards they bring forth the peaceable Fruits of Righteouſneſs. The Great Promiſe of the Covenant doth not prevent this. *Pſal.* 89. 30, 31, 32, 33, 34. *If his children forſake my law*, &c. *then will I viſit their tranſgreſſions with a rod, and their iniquity with ſtripes; nevertheleſs, my loving-kindneſs will not I utterly take from them*, &c. Are not theſe Stripes for Sin? Are not theſe Stripes Corrections? Yea, and ſo much from God's Diſpleaſure, that it is but a *not utterly* that God will not take *away* his Loving-kindneſs; and that it riſeth no higher, is for the Covenant ſake How oft doth God tell us, that he puniſheth his Church because of their Sins committed; and gives this as the *Therefore*? What is God's *viſiting the tranſgreſſions of his people?* Was it for an innocent thing that Chriſt rebuked *Peter?* Mark 8. 33. And was it not for luke-warmneſs that *he rebuked* and *chaſtned* thoſe *Laodiceans* whom he *loved?* Rev. 3. 19. Was not that for Sin, which you find, 1 *Cor.* 11. 30. *For this cauſe many are weak and ſickly among you, and many ſleep?* What meaneth God, when he ſaith he'll be *Sanctified* in his offending Children? He cannot *hide his Face* for Sin, nor abate his gracious Influences for Sin, and not ſhew Diſpleaſure for Sin againſt the Offenders whom he ſo deſerts. How wickedly have moſt pious Perſons been employed, while they have humbly owned their Sins to be the cauſe of God's Withdraws and Corrections, if what I aſſert be not a Truth? And how ſtrange ſuch Texts, *You only have I known* of all the Families of the Earth, and

*therefore*

*therefore* I will puniſh you for your Iniquities, *Amos* 3. 2. Now who dare tell God Lyes to his Face? *&c.*

## *TESTIMONIES.*

You have ſeen the *Aſſembly* and *Elders* in the *Savoy*, poſitively aſſert this Truth in my laſt Chapter, which again conſult. And *large Catech.* Q. '*How doth Chriſt execute* '*the Office of a King? Anſ.* (among other 'things) I Rewarding their Obedience, and 'Correcting (his People) for their Sins. The *Provincial Synod* of *London*, *p.* 16. recite, as one of the dangerous Errours of that day, 'That God doth not chaſtize any of his Chil-'dren for Sin; nor is it for the Sins of God's 'People the Land is puniſhed.

### *The Grounds of the Doctor's Miſtake.*

Becauſe God laid on our Sins on Chriſt, to make Atonement for the Forgiveneſs of the Elect, when they repent; therefore God cannot be offended with the Elect for them, before they repent. Becauſe God doth not *hate* the Believer, as an *unreconciled* God, when he ſins; therefore he is not *at all* diſpleaſed with him, becauſe of the groſſeſt Sins. Becauſe the Refiner is not angry with his Gold (which never could offend him) when he caſts it into the Fire; therefore a holy God is no way angry with rational Offenders, when he corrects them for their Reformation. Becauſe God will not hate a Believer, ſo as to *damn* him; therefore he cannot be angry with his People, ſo as *Fatherly to chaſtize*

them. Becauſe God afflicts *from* Sin; therefore he doth not alſo afflict *for* Sin; as if he could not rebuke for what is paſt, if he reſolve not againſt their amendment for time to come. It ſeems alſo that the Doctor was led into his Opinion, by not conſidering, that Anger or Diſpleaſure be not Paſſions in God but a Will of Correcting; and are denominated from the kinds and degrees of Corrections.

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## CHAP. XIX.

### *Of the Beauty of ſincere Holineſs.*

*TRUTH.* THough the preſent ſincere Holineſs of Believers be not perfect, according to the Precepts of the Word; nor Valuable by the Sanction of the Law of Innocency; nor any Atonement for our Defects; and we ſtill need Forgiveneſs, and the Merits of Chriſt, for Acceptance thereof; yet as far as it prevails, it's lovely in it ſelf, and pleaſing to God; and is not *dung* or *filth.*

*ERROUR.* The greateſt Holineſs in Believers, though wrought in them by the Holy Ghoſt, is mere Dung, Rottenneſs and Filthineſs, as in them.

*Proved that this is Doctor* Criſp's *Opinion.*

P. 232. *Know, that the motions and aſſiſtance of the Spirit be pure, holy, and without ſcum in the*

*the Spring, to wit, it ſelf; yet by that time theſe Motions and Aſſiſtances have paſſed through the channels of our Hearts, and been mixed with our manifold Corruptions in doing, even the whole Work becomes polluted and filthy; our filthineſs alters the property of the pure motions of Chriſt's Spirit,* &c. *As one drop of Poyſon injected into the rareſt Cordial, makes the whole, and every drop of the whole, Mortal; ſo that, except the beſt of our Works can paſs through us, without the leaſt touch or mixture of any Defect or Pollution, it cannot but be Dung,* &c. *And whereas it may ſeem harſh, that even what is the Spirit's, muſt be involved within that which is a Man's own, under the general Notion of Dung; Know, that it once being mixed with our filth, ceaſeth to be the Spirit's, and becomes our own: It was the Spirit's when injected; but our Fleſh being like the Viper's Stomach, turns the wholſomeſt Food into Poyſon; or like an ulcerous Tumour, that turns the pureſt Spirits, and ſoundeſt Fleſh, into rottenneſs. And ſome of this ulcerous Fleſh remains in the beſt Saints on Earth, and mingles it ſelf in the beſt ſervice, and ſo turns the whole into its own nature.* P. 414. *All our Righteouſneſs are filthy, full of menſtruoſity, the higheſt kind of filthineſs.*

Do not ſay he meaneth, that our gracious Actings are too imperfect to be the Righteouſneſs for which we are Juſtified: No, he muſt intend more; for that would not make them Dung, or Rottenneſs, and ceaſe to be the Spirit's; it would only argue they are Imperfect, *&c.* He hath abundance of

ſuch terms to make Holineſs *vile*, as before he ſaid much to render Sin *innocent* to the Elect.

*Wherein the Difference is not.*

1. It is not: Whether the Holineſs, or beſt Acts of a Saint, be ſuch, or ſo perfect, as to atone for his Sin, or procure a ſtate of Pardon. 2. Nor, whether our Holineſs can make us accepted with God, without Chriſt. 3. Nor, whether the holieſt Action of the holieſt Saint is ſuch, as not to need forgiveneſs. 4. Nor, whether by the Sanction of the Law of Innocency, Sincere Holineſs could be accounted Holineſs. All theſe I deny; and the laſt, becauſe nothing but perfect conformity to the Precept was Holineſs; whereas the Goſpel-Grace makes a great difference between True Holineſs, though Imperfect, and what's formally Wickedneſs; between ſincere Love and Enmity; ſincere Faith, and utter Unbelief.

*The real Difference.*

1. Whether the ſincere Holineſs of a Believer's Heart and Actions be really Dung and Rottenneſs. This the Doctor affirms, and I deny; yet I own, we ſhould ſo eſteem it, as compared with Chriſt, as meritorious of Juſtification. 2. Whether ſincere Holineſs, as far as it prevails in our Hearts and Actings, be truly lovely in it ſelf, and pleaſing to God, according to the Grace of the Goſpel, and is not Dung. This I affirm, and the Doctor denies.

*The Truth confirmed.*

Conſider, That whatever is ſpoken of Holineſs

lineſs in any mere Man on Earth, ſince the Fall, is ſpoken of Sincere Holineſs; for Perfect Holineſs none had. I have room but to expoſtulate this Matter. Is that Dung, which is the effect of Regeneration in the Soul and Actings? Is that Dung, which is ſo often honoured with the Name of the *Spirit* it ſelf, and called the *Spirit of Love, Prayer?* &c. I not that more lovely, which is called the *Divine Nature?* 2 Pet. 1. 4. How aimable muſt that be, which is the *New Man after God's Image?* Eph. 4. 24. The *New Heart?* Ezek. 18. 31. The Law of God in the *Heart*, and the *Grace of God?* Are thoſe Works Dung, to which we are *created* in Chriſt Jeſus, *Eph.* 2. 10. and *enabled* by the Spirit? Or is that Filthineſs, which renders Saints the *Excellent* of the Earth? *Pſal.* 16. 3. The Imitators of Chriſt? Was not this it for which *Caleb* was ſaid to have *another* Spirit? And upon account whereof we muſt *love* the Godly, as *begotten of God?* Is it not pleaſing to God, to which he hath made ſo many Promiſes; for which he ſo commends *Moſes*, *David*, and all the Saints; calling ſuch a *peculiar* People? *&c.* It's no ſmall thing with which Chriſt is ſo pleaſed in his Spouſe; as you ſee in the *Song of Solomon.* Can that be Dung, which is a *Meetneſs* for Glory, an Honour to God, and Credit to Religion? How can it be acceptable to God, through Chriſt, if it be Filthineſs, and changed into the Nature of our Fleſh and Corruption? *Wickedneſs* will never be accepted with God for Chriſt's ſake, though

*imperfect* Goodneſs ſhall. Read what is ſpoken of *Sincerity*, *Uprightneſs*, &c. and ſee, will it agree to what's mortal *Poyſon?* What a reproach is it to Chriſt, to call his *Life* in us, and the Beginning of *Glory*, by this Title? Nay, to make his Triumphs in us ſo low, as that all he hath improved his Members to, is mere Filthineſs? It's well if the Scriptures can eſcape clean, if all the Works of the Spirit are thus debaſed when they paſs through Men. But I leſs wonder that Doctor *Criſp* ſhould ſpeak thus of the Righteouſneſs of Saints, as in them; when he is ſo poſitive, that the Enemies of Chriſt may have Sincerity and Singleneſs of Heart towards God, and a conſtant Purpoſe and Inclination of Heart to the whole Will of God; and reach the very Practice of the VVill of God in univerſal Obedience: And that therefore none of theſe are a ſure Sign of an Intereſt in Chriſt. See *p.* 450, 451, 452.

## *TESTIMONIES.*

Read what the *Aſſembly* and *Elders* at the *Savoy* ſay of Effectual Vocation, Sanctification, and Good VVorks, *chap.* 10, 13, 16. And ſo of Faith and Repentance. The *New-England Synod* confute, as *Errour* 36. 'All 'the Activity of a Believer, is to act to Sin. And *Errour* 35. 'The Efficacy of Chriſt's 'Death, is to kill all Activity of Graces in 'his Members, that he might act all in all. Read Dr. *Owen's Treatiſe of Holineſs* annexed to that of the *Spirit*.

*The Grounds of the Doctor's Mistake.*

Because our Goodness extends not to God, for his *profit*; therefore he regards it no more than Dung and Filthiness. Because we are, after all our Obedience, *unprofitable Servants* to God, and less profitable Servants than we should be; therefore our Holiness is as unpleasing to him as Dung. Because God abhorred the New Moons and Sabbaths of the Hypocrites; therefore he loaths the sincere Obedience of the Upright. *Obj.* Doth not *Israel* say, *Isa.* 64. 6. All our Righteousnesses are as *filthy Rags*? *Ans.* But that is spoken of Persons, and not of real Holiness. It's the same as *Mic.* 7. 4. The *best* of them is a Bryar. And *Isa.* 1. 6. *From the crown of the head, to the sole of the foot*, we are putrifying Sores: Corruption had invaded the very Priests, and the generality of the best Professors, who seemed the most righteous. And that the sence of the place refers to Persons, see the Verse before; *Thou meetest him that rejoyceth, and worketh righteousness*, &c. *Behold thou art wroth; for we have sinned. q. d.* VVere we VVorkers of Righteousness, thou would'st meet us, and we should rejoyce: But because we are not so, but have *sinned*, thou art *wroth*. See *ver.* 7. There is *none* that calleth on thy Name, that *stirreth* up himself to take hold on thee. *q. d.* VVe are all remiss, the best of us are as Prayerless. See the *6th. ver.* it self; *We are all* as unclean things; our Righteousnesses are as filthy Rags; *we all* fade as a Leaf. *q. d.* There's a general Apo-

ſtacy and Degeneracy among us: But allow that it were ſpoken of Righteouſneſs as a Quality; will it follow, that becauſe the dead Shadow of Righteouſneſs, in ſo backſliding and defiled a People, was Rags, that therefore the lively Actings of Grace, through the Influence of the Spirit, muſt be menſtruous Cloaths or Rags?

*Obj.* The Apoſtle ſaith, *Phil.* 3. 8. For whom I have ſuffered the *Loſs* of all things, and do count them *Dung*, that I may win Chriſt, and be found, *&c.*

1. *A.* If this Place ſpeaks of Goſpel-righteouſneſs, as his own things which he counted Dung, it doth not prove that Holineſs is Dung; all it can inferr, is, that in Compariſon with winning Chriſt, it was *eſteemed* as Dung. And who muſt not own, that compared with gaining Chriſt, the beſt thing in us is vile; yea, compared with his Righteouſneſs: But yet it may not be vile in it ſelf; as Rivals with Chriſt we muſt *hate* Father and Mother. But doth it follow, that Father or Mother are hateful, *abſolutely* conſidered? No, We are bound to love them, when not compared with Chriſt. I need add no more in anſwer to the Doctor's Reaſon; but though I own the imputed Righteouſneſs of Chriſt for our Juſtification, yet I think to ground it on this Place, is a Damage to the Truth; and therefore I add, 2. *A.* Goſpel-holineſs or Righteouſneſs is not here intended by Dung. The σκύβαλα was that Dogs-meat which he renounced, and left to thoſe *Dogs* (which Term they gave the Gentiles) *V.* 2. to glory in. We who were

thoſe

thoſe he calls Dogs? They were the *Conciſion* (alluding to *Baal*'s Prieſts) or the Jews that rejected Chriſt, by an Opinion of more Excellency in Jewiſh Obſervations, and an Abuſe of the Moſaick Frame. VVhat were the Things he counted Dung? I anſwer, They were the Jewiſh Privileges, and that conceited Chriſtleſs Righteouſneſs, which he once valued, as thoſe Dogs at preſent did. But it was not that Goſpel-holineſs, which by the Grace of Chriſt, he was now Partaker of. *Obj.* How do both theſe appear? I anſwer plainly, from the whole Scope of the Chapter. 1. They were his *Chriſtleſs* Privileges and Righteouſneſs which he called Dung. For 1. his Diſcourſe is a Warning againſt the Jewiſh Perverters and Oppoſers of the Goſpel. *Ver.* 2. *Beware* of Dogs, beware of Evil Workers, beware of the Conciſion. 2. He ſtates a Compariſon, wherein he oppoſeth them, and includes a great Part of Goſpel-holineſs in that Oppoſition. *Ver.* 3. For we are the *Circumciſion, which Worſhip God in the Spirit*, viz. not carnally, and with beggarly Elements, as they do; *and rejoyce in Chriſt Jeſus*: *q. d.* We feel a true and ſolid Joy in, and by Chriſt, whom they refuſing to accept of, are without; yea, and are tormented with Guilt and Fears, for their way make not the Comers to it *perfect*. *And have no Confidence in the Fleſh*: That is, in being the natural Seed of *Abraham* by deſcent, and not his Spiritual Seed by Faith, as *Rom.* 9. 7, 8. Neither becauſe they are the Seed of *Abraham, are they all Children*, &c. *That is, they which*

*which are the Children of the Fleſh, theſe are not the Children of God*, &c. Or elſe in being Partakers of the Jewiſh Privileges; as *Gal.* 6. 12. as many as deſire to make *a fair ſhew in the Fleſh*, they conſtrain you to be *Circumciſed*; of this Number were theſe, whom the Apoſtle warneth the Chriſtians againſt; but now by the Goſpel, we are brought to place our Hopes in greater and ſurer things. 3. He enumerates theſe Jewiſh Pretenſions, which he had as much right to glory in, as theſe boaſting Enemies. *Ver.* 4, 5, 6. He was a Jew by Birth, and not a mere Proſelyte; circumciſed as ſoon as any, of the ſtricteſt Sect, as fiery zealous againſt Chriſt as they, and as ceremonious as the beſt, *touching the Righteouſneſs which is in the Law blameleſs:* He intends not Sinleſs-Obedience, nor Goſpel-Sincerity; but a Life not to be blamed by the Rule of the Jewiſh Pedagogie, *i. e.* in the Judgment of ſtrict Obſervers. 4. Of theſe he profeſſeth a Renunciation, when converted to Chriſt. *Ver.* 7. *But what things were gain to me:* That is, theſe that I reckoned as much upon, as they now do, I counted loſs for Chriſt; when he met me by the way, and led me to a truer Judgment of him and my ſelf, I ſoon preferred him his Grace, his Benefits, and Inſtruction before all theſe. And *Ver.* 8. Yea, doubtleſs, *&c.* That is, I have no Suſpicion of my Choice, and am ſtill of the ſame Mind; they are ſtill with me vain things, of no value, compared with that I have ſince known, and experienced in and by Chriſt; yea, for him, without repining;

pining; I have not only quitted thoſe Jewiſh things, but *I have ſuffered the loſs of all things: viz.* my Name, my Friends, my Eſtate, my Eaſe, and Life it ſelf, in a fixed Purpoſe, and *do count them but Dung, that I may win Chriſt.* What theſe Jews do ſo boaſt of, and the World ſo eſteem, even all are to me but Dogs-meat, *&c.* that I may but fully poſſeſs Chriſt, and the full Effects of his Undertakings in perfect Peace, Holineſs and Glory, ſomewhat of which are already begun in me.

2. It was not Goſpel-holineſs which he counted Dung or Loſs, For, 1. This was not his own Righteouſneſs, which is of the Law, as oppoſed to that which is *by the Faith of Chriſt.* Nay, This is by the Faith of Chriſt; our Hearts are *purified by Faith, Act.* 15. 9. *In Chriſt* we are created thereto, and by him it is wrought through Faith in all his Members, who are all in him; and in this Union to him, I deſire to continue, and ſhare in the fuller Effects of. 2. This Holineſs, inſtead of renouncing, or ſuffering the Loſs of it, he earneſtly *preſſeth after*, and expects to obtain; this is the Scope of *Ver.* 10, 11, 12, 13, 14. that *I may know him, viz.* perfectly in his Perſon and Influences; and *the Power of his Reſurrection, i. e.* in a perfect Newneſs of Heart and Life; *and be conformable to his Death; i. e.* wholly mortified and dead to Sin: *If by any means I might attain to the Reſurrection of the Dead?* that is, be as holy, and happy, as then I ſhall be, which is without Spot or Wrinkle, *or any ſuch thing.* If *I*

*may*

*may apprehend that for which I am apprehended of Chriſt*; *i. e.* be as holy and happy as he deſigned to make me, when he ſeized me in my firſt Converſion, *reaching forth unto thoſe things that are before*; that cannot be imputed Righteouſneſs, for this he had in his firſt Juſtification; but it's that perfect Holineſs and Glory, which he expected in Chriſt hereafter. And this is the *Mark for the Price of the high Calling of God in Chriſt*; *viz.* What God intended in his Act, when he called me in Chriſt; and what I had in my Eye, when I conſented to that Call, as the encouraging Reward. Now is not Holineſs a great part of all theſe? and inſtead of renouncing it, he tells us he is for it, *by any means, I follow after, reaching forth, I preſs towards*; which was all needleſs, as to what he had already. 3. He bewails and owns the Weakneſs and Imperfection of this Righteouſneſs at preſent, though he was preſſing after it. *Ver.* 12. *Not as though I had already attained*, either were *already perfect*. Ver. 13. I count not my ſelf *to have apprehended, forgetting the things which are behind.* Can this be true of imputed Righteouſneſs? Was not that attained at firſt? Is not that *perfect* when firſt juſtified? Or would *Paul forget* this, though his ſmall Degrees of Holineſs paſt, he might ſo forget, as that leſſer Degrees ſhould not hinder his Purſuit after more?

*Obj.* But, *Ver.* 8. *Paul* ſpeaks in the preſent Tenſe; *I do count all things loſs*, and therefore it was not his former Jewiſh Privileges. *A.* It was his preſent Act towards an Object

Object paſt. *q. d.* I even now ſtill account them all vain; yea, and it may extend to all preſent ſecular Advantages alſo, as Life, Honour, and Eſtate, *&c. q. d.* I value nothing as a crucified Chriſt, that I may fully know and enjoy him as a living Member in Eternity it ſelf. But I hope none can think, that his *winning* Chriſt is either a *firſt* Intereſt in Chriſt, or the Imputation of his Righteouſneſs for Juſtification; for this he with Comfort knew he already had, and was not now to win by Perſeverance, and growing Vigour. Far leſs can any think, that he accounts Holineſs Dung; for what more he deſired of Chriſt, was in order to perfect the Holineſs begun already by Chriſt in him; and had he loſt that which was already begun, he had vainly expected a further Participation of Chriſt for Holineſs or Joy. This Righteouſneſs, which is of God by Faith, is that eminent Holineſs he waited for, and if he could be found in Chriſt by an abiding Union he knew he ſhould arrive at.

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## CHAP. XX.

### *Of Goſpel-Preaching.*

*TRUTH.* GOſpel-Preaching, is when the Meſſengers of Chriſt do publiſh to fallen Sinners, the good News of Salvation by Chriſt, to be obtained in the way which

which he hath appointed in his Word, freely offering Salvation on his Terms, earneſtly perſuading, and commanding Men in the Name of Chriſt, to comply with thoſe Terms, as ever they would eſcape the Miſery they are under, and poſſeſs the Benefits he hath purchaſed; directing all to look to him for Strength, and acknowledge him as the only Mediator, and his Obedience and Sufferings, as the ſole Atonement for Sin, and meriting Cauſe of all Bleſſings; inſtructing them in all revealed Truth, and by Goſpel Motives, urging them to obey the whole Will of God, as a Rule of Duty, but eſpecially to be ſincere and upright, preſſing after Perfection.

*ERROUR.* Goſpel-Preaching, is to teach Men they were as much pardoned, and as acceptable to God, always, as when they are regenerate; and while they were ungodly, they had the ſame Intereſt in God and Chriſt, as when they believe; neither can Sin any way hinder their Salvation, or their Peace; nor have they any thing to do to further either of them, Chriſt having done all for them, and given himſelf to them, before any holy Qualification or Endeavour.

*Proved that this is Dr.* Criſp's *Opinion.*

Page 159. *The more the Light and Glory of the Goſpel ſhineth in the true Intention of God to his People, the more ſhould they have Joy and Gladneſs. Why may not then a Believer ſay, The Lord hath been bountiful to me, God hath done every thing in Chriſt, and taken away*

*all*

*all things that can diſturb my Peace and Comfort?* P. 186. *Here is firſt Deliverance, then Service is the Fruit of Deliverance, not Deliverance the Fruit of Service. The Tenour of the Law runs thus, Firſt do, then live: The Goſpel ſaith, Firſt live, then do,* &c. *Do not think God gives Chriſt upon Condition.* P. 554. *Man will be mincing of this Truth, and tell you, if you will keep cloſe to God, and if you refrain from Sin, eſpecially from groſs Sins, God will love you, and then you may apply theſe and theſe Promiſes unto your ſelves; but God ſpeaks plainly, before they had done Good or Evil,* Jacob *have I loved; the Grace of God is paſſed over to Men, as they are ungodly,* &c. *This is the Grace of God revealed, and he hath exhibited it thus freely to Men: Hath the Lord given us Commiſſion to preach this Goſpel?* P. 124. *The Free-man of Chriſt hath this Freedom; Chriſt doth all his Work for him, as well as in him,* &c. *Chriſt doth all for them, that God requires to be done:* See more in the next Chapter. But moſt of theſe Heads I have proved to be his Opinion in ſeveral Chapters at large.

*Wherein the Difference is not.*

1. It is not whether we muſt reveal Chriſt in his Perſon, Natures, Offices, Sufferings, Interceſſion, and whatever deſcribes his Glory, Suitableneſs, Uſe, *&c.* 2. Nor that we muſt teach that Chriſt hath purchaſed all ſaving Benefits, and that Men muſt look to him as the Author of Salvation, and Giver of that Grace whereby we obey the Terms of Life.

3. Nor

3. Nor that we muſt declare the free Grace of God in giving his Son for us, and his Spirit to call us, and all Benefits we do receive on our Obedience to that Call. 4. Nor that we muſt deſcribe Salvation in all the Parts of it, for the Comfort of Saints, and Perſuading of Sinners. 5. Nor that we muſt make Offers of Chriſt and his Benefits to the worſt of Sinners on Goſpel-Terms; aſſuring them, nothing ſhall hinder their happineſs by him, but their refuſal to accept of him in all his Offices. 6. Nor whether we ſhould inform them, that God hath elected a certain Number, whoſe Obedience to the Terms of Life, our Lord hath undertaken for, and ſo the Goſpel ſhall not be in vain to all. But yet, that the Caſe of no Hearer is made ſo deſperate by this Election of ſome, as that if he do repent and believe, he ſhall not be ſaved, for God will judge all of us by his revealed Will, and not by his Decrees. 7. Nor, That we muſt teach the beſt Man to renounce all the Grace he hath, and Good he performs, as if being the leaſt Atonement for Sin, or leaſt Purchaſe of Life, or any Addition of Merit to a Chriſt, or ſharing in what is peculiar to him. All theſe I affirm.

*The Real Difference.*

1. Whether the Goſpel requires any Grace or Duty, in order to our actual Intereſt in ſaving Benefits? This the Doctor denies, and I affirm, and have proved in ſeveral Chapters. 2. Whether it's Goſpel-Preaching, to tell Men that they had the ſame Intereſt in Chriſt, Pardon

Pardon and Life, while moſt wicked, as any godly Man hath, and that their Happineſs doth not at all depend on what Grace they act, or ſin they commit? This the Doctor affirms, and I deny; being aſſured, whoever preacheth thus, oppoſeth the Goſpel of Chriſt, and the plain Truth; as I have proved at large, *Chap.* 1. 3, 4, 7, 8, 10, 11, 12, 13, 15. 3. Whether Chriſt doth do all for a Believer, that God requires of a Believer? This the Doctor affirms, and I deny; though I grant, he works all in us, or enables us to do what God requires. 4. Whether the main Scope of Goſpel-preaching is in Chriſt's Name, to perſwade, and with Authority require, Sinners to ſeek, and act thoſe Graces which ſaving Benefits are promiſed to; aſſuring them of Salvation, if they comply, and declaring that it is impoſſible they can be ſaved; yea, that their Condemnation ſhall be aggravated, if they refuſe? This I affirm, and the Doctor Denies.

*The Truth Confirmed.*

1. Chriſt *doth not do all for a Believer as well as in him.* He doth not repent for us, nor obey the Goſpel Terms for us, nor accept of, or rely on himſelf as a Saviour for us. He never is ſaid to do ſo, we are enabled and required to do theſe as our own perſonal Acts, or periſh. It is impoſſible Chriſt ſhould do theſe things, as being inconſiſtent with his Perſon. Can he change his Mind, come to himſelf, and turn to God whom he had left, alter his Purpoſes, and reform his Life?

Life? all which are included in Repenting. Chriſt will ſave none, meerly as Chriſt, but as Chriſt believed on; *Joh.* 6. 52, 53, 54. *Except ye eat the Fleſh of the Son of Man, and drink his Blood, ye have no Life in you. Whoſo eateth my Fleſh, and drinketh my Blood, hath eternal Life.* But, can Chriſt thus eat his own Fleſh? Doth he mean, If I be not thus fed on by Men, they ſhall dye? That is, If I do not feed on my ſelf. Chriſt will be ſaved for them, while themſelves are damned, who truſt to let Chriſt believe for them, whiles they continue in Unbelief. He doth all for us which belongs to him as Redeemer; but we muſt do all in his Strength, which he requires of the Redeemed.

2. Goſpel-preaching is what I have deſcribed, and becauſe the moſt Exception will lye againſt what I have ſaid of the Conditional Propoſals of Benefits on Terms of Duty, I ſhall prove that it's Goſpel-preaching to call Men to believe and repent; and tell them, if they do ſo, God will, for Chriſt's Sake, forgive them; if they do not ſo, their Sin will remain. And alſo to perſwade them, to love, fear, and obey God in true Holineſs, when in a State of Pardon, and profeſs the Faith: And if they perſevere in doing ſo, they ſhall be ſaved by Chriſt, and if they do the contrary, they ſhall be miſerable.

I have proved that theſe are Goſpel-Truths, and therefore to preach them, is to preach the Goſpel. Some one part of the Goſpel, being Goſpel, doth not argue that other Parts are not ſo too. But I ſhall annex a few more Reaſons. 1. Thus

1. Thus Chriſt and his Apoſtles appointed the Goſpel to be preached. That the Spirit of Chriſt thus directed the Prophets in the Old Teſtament to preach, none can deny that uſe to read the Bible. Chriſt on Earth preſcribed this way; *Mar.* 16. 15. *And he ſaid unto them, Go ye into all the World, and preach the Goſpel to every Creature; he that believeth, and is baptized, ſhall be ſaved; but he that believeth not ſhall be damned.* And as this Grace, under this Sanction of Life and Death was to be urged, ſo it's added, *Mat.* 28. 20. *Teaching them to obſerve all things, whatſoever I have commanded you.* Among which, no doubt, is included what he told the Apoſtles, when firſt commiſſioned; *Mat.* 10. 14, 15. *Whoſoever ſhall not receive you, and hear your Words, when you depart out of that Houſe, or City, ſhake off the Duſt off your Feet: Verily, It ſhall be more tolerable for the Land of Sodom and Gomorrah in that Day of Judgment, than for that City.* Ver. 32, 33. *Whoſoever ſhall Confeſs* me before Men, him will I confeſs before my Father which is in Heaven. But *whoſoever ſhall deny me* before Men, him will I alſo deny before my Father which is in Heaven. *Ver.* 37. He that hath loved Father or Mother more than me, is not *worthy* of me. 38. He that taketh not his Croſs and followeth me, is not *worthy* of me. 41. He That receiveth a righteous Man, in the Name of a righteous Man, ſhall receive a righteous Man's *Reward.* Theſe are part of Chriſt's Speech to his Apoſtles, when he firſt ſent them to preach; and ſo from Heaven he taught

*Paul*

*Paul* to preach, *Act.* 26. 18. See how *Paul* inſtructs *Timothy* to preach. 1. He enumerates very many Duties, which he was to urge and exhort. 2. He frequently requires him to back theſe Exhortations with Promiſes, in caſe of Obedience, and Threatnings in caſe of Diſobedience. I ſhall inſtance a few, 1 *Tim.* 4. 8, 9. Godlineſs is *profitable unto all things, having the Promiſes of this Life, and that which is to come: This is a faithful Saying, and worthy of all Acceptation.* What are the Promiſes of the Life to come to Godlineſs? Yea, though it's now with ſome no true Saying. *Ver.* 16. Take heed to thy ſelf and thy Doctrine, for in *doing this*, thou ſhalt both *ſave* thy ſelf, and them that hear thee. Here's preſſing to doing with a Promiſe of Life. 1 *Tim.* 6. 6, 9. Godlineſs with Content, is great *Gain.* But they that will be Rich, fall into Temptation, and a Snare, and into many fooliſh and hurtful Luſts, *which drown Men in Deſtruction and Perdition.* Ver. 17. 18. Charge, *&c.* that they do Good, willing to Communicate, laying up in ſtore for themſelves a good *Foundation againſt the time to come, that they may lay hold on eternal Life.* 2 Tim. 2. 11, 12. It is a faithful Saying, for *if* we be dead with him, we ſhall alſo *live* with him, *if we ſuffer*, we ſhall alſo *reign* with him; *if we deny him, he will alſo deny us.* Can any Man think, we ought not to plead with Men, and Preach as Chriſt and his Spirit charge us? Or would he appoint us to preach what is not his own Will or Goſpel?

2. In

2. In this manner did Chriſt and his Apoſtles preach the Goſpel. Read Chriſt's Sermon on the Mount, *Mat.* 5. Are not Graces urged by promiſed Bleſſings, and denounced Threatnings? the firſt none can doubt, the laſt is as evident. *Ver.* 13. *Good for nothing*, but to be caſt out. 19. *Leaſt in the Kingdom of Heaven.* Ver. 20. *Except your Righteouſneſs exceed the Righteouſneſs* of the Scribes and Phariſees, you ſhall *in no caſe enter into the Kingdom of Heaven.* Ver. 22. *In danger of Hell-Fire.* 26. *Thou ſhalt not come out thence.* 30. If thy Right Eye offend thee, pluck it out, and caſt it from thee, for *it's profitable for thee that one of thy Members ſhould periſh, and not that thy whole Body ſhould be caſt into Hell.* See the Parable of the *Seed*, of the *Talents*, *Virgins*, *Marriage Supper.* Was it not he that declared, He that believeth not, *the Wrath of God abideth on him.* If you believe not, you ſhall *dye in your Sins.* If you repent not, you ſhall all likewiſe *periſh.* Vain World! that think they can out-preach Chriſt, or that theirs is Goſpel, which obſtructs the very things that his Miniſtry was deſigned to. He that knew the Scheme of Truths, uſed his Satisfaction as the great Motive to Obedience; but not as what made it needleſs in its own place. The Apoſtles obeyed and imitated Chriſt. The firſt Sermon of *Peter* includes this, *Act.* 2. 38. 40. Repent and be baptized every one of you, *for the Remiſſion of Sins*, &c. *for the Promiſe is to you*, and to your Children, and as many as the Lord ſhall call. And with many other Words did he

he *teſtifie, and exhort, ſaying, Save* your ſelves from this untoward Generation. Read his Epiſtles, and ſee how he moves by Threatnings and Promiſes, and preacheth Duties. The Apoſtle *Paul* giveth the Sum of his Miniſtry to the *Epheſians*, &c. Act. 20. 21. *Teſtifying both to the Jews and Greeks, repentance towards God, and faith towards the Lord Jeſus.* ver. 26, 27. *I am pure from the blood of all men; for I have not ſhunned to declare unto you all the counſel of God.* It's he that ſaith, *If any man love not the Lord Jeſus, let him be an Anathema, Maranatha.* What a man *ſoweth*, that ſhall he *reap*, He will come in *flaming fire*, to take *vengeance* on all that know not God, and obey not the Goſpel. What he ſaith of FreeGrace, and Chriſt's Righteouſneſs, in Oppoſition to Man's Merits, doth not claſh with what he ſaith of the Neceſſity of Graces and Duties, as the required Terms of ſuch Bleſſings as God promiſeth to them. The Apoſtle *James* is as expreſs as can be; read his *Epiſtle* and *Doubt*; and it ſeems to be written againſt ſome Libertines, who perverted the Doctrine of Grace delivered by *Paul:* And *Peter* expreſly ſpeaks of theſe Mens wreſting *Paul's Epiſtles* in this very Point; as I could fully prove, 2 *Pet.* 3. 16. Read the Epiſtle of *Jude*, and he agrees with the reſt in arguing for Holineſs, from Threats and Promiſes.

3. When the Goſpel is ſaid to be preached, you'll find that then Graces and Duties were preached under a Goſpel Sanction. *Act.* 15. 7. The *Gentiles* by my mouth ſhould hear the word

word of the *Goſpel.* What this was, ſee *Act.* 10. from *ver.* 34. to 44. Of a truth I perceive that God is no Reſpecter of Perſons; but in every Nation, he that feareth him, and worketh righteouſneſs, is *accepted with him.* The Word which God ſent unto the Children of *Iſrael, Preaching Peace by Jeſus Chriſt, (He is Lord of all,* &c.) he commanded us to preach unto the People,; and to teſtifie, That it is he which was ordained of God to be Judge of Quick and Dead: To him gave all the Prophets witneſs, That through his Name *whoever believeth in him, ſhall have remiſſion of ſins. Rev.* 14. 6, 7. I ſaw another Angel in the midſt of Heaven, having the everlaſting Goſpel to preach unto them, *&c.* ſaying with a loud Voice, *Fear God,* and give glory to him, for the hour of his indignation is come; and worſhip him that made Heaven and Earth. So *Act.* 14, 15, 17. There they *preached the Goſpel.* See their Call to turn to God from Idols, as part of it.

4. The nature of the Goſpel requires that the Miniſtry ſhould include theſe things, and it be preached in this manner. It's the Goſpel of the *Kingdom,* Luk. 9. 60. It's the *Law of Chriſt,* to whom all Judgment is committed. *Gal.* 6. 2. The *Law of Liberty*: The *Law of Faith,* &c. The great deſign of it, is, to deſtroy Satan's Empire, and recover loſt Sinners to God. To this end, it reveals, that Salvation is to be had in Chriſt, if we come to God by him, though we be loſt in our ſelves. And it is the Call of God in Chriſt,

to come to him, and *hear* him: Nay, it's the Charge of Chriſt, who is, for dying, made *Lord both of the dead and living*. Now can any think, that many Duties muſt not be parts of the Goſpel, as well as Believing? Or, That Chriſt hath not Arguments from Benefits and Dangers, from Promiſes and Threats, to ſtrengthen his Charge? The Preceptive part of the whole Law is in his hand, and there is Authority in all his Injunctions and Calls: Elſe what means *Obeying* the *Goſpel*, *Subjection* to the *Goſpel*, *Diſobeying* the *Goſpel*? *Obeyed* the *Truth*, *Obedience* of *Faith*? and many ſuch Expreſſions. And that there be Goſpel-Threats and Promiſes annexed to his Precepts, I have fully proved: And I could eaſily ſhew, that the Subſtance of all Obedience, is ſaid to be Obedience to the *Law*, *Truth*, and *Word of Chriſt*. If things be ſo, can we think that we preach not the Goſpel, when we preach Duties? Or that we preach not the Goſpel, when we urge Obedience to theſe Duties from Goſpel-Promiſes and Threats? As if all Chriſt's Commands were mere *Counſels*. It's no Preaching with Authority, if we omit this: It's no anſwering the End of Goſpel, if we wave this: There's no aptitude in the Miniſtry to draw Chriſt, without this. The Apoſtle gives us another Specimen, *Col.* 1. 28. whom we preach, *warning every man, and teaching every man in all wiſdom*, that we may preſent every Man perfect in Chriſt. What's *Snatching* Men, as Brands out of the Burning? *Compelling to come in?* &c. What Pleas do the Apoſtles uſe,

uſe? *Rom.* 12. 1. 1 *Pet.* 4. 17, 18. 2 *Pet.* 3. 11, 12, 14, *&c.*

5. They do not preach the Goſpel of Chriſt at all, who preach contrary to the ſcope of this Truth; no, nor they duly, who neglect to Preach according to it. Chriſt never ſent ſuch News to Sinners, That they were always Pardoned and Adopted; and they need only believe it, to know that it is ſo: He never told them, That they have nothing to do to the Participation of Saving Benefits; he hath Believed for them, and Repented for them, *&c.* Woe to them that will live as believing this! Chriſt knew how to ſupport the Honour of his Grace, without overturning his Throne. To Preach at this rate, may excite the Affections of ſome; but, without a Miracle, will never Convert a Soul; and it needs an Antidote which, I hope, ſome of the Upholders of it have. It's the ſame with the Language of the Tempter, the Arguings of the Fleſh, and the Conceits of preſumptuous Sinners. Could they that knock'd at the door, *Mat.* 7. 21. be kept out? Or the five *fooliſh Virgins* be excluded, who went out to meet the Bridegroom, if this be true? *Who warned you to flee from the wrath to come*, will be the Language of the Spirit to the Impenitent. *Mat.* 3. 7. He is my Brother (ſaith Chriſt,) that *doth the Will of my Father. Mark* 3. 35. If any man teach *otherwiſe*, and conſent not to wholſom words, even the words of our Lord Jeſus Chriſt, and to the *Doctrine which is according to godlineſs*; he is proud, knowing nothing, *&c.* 1 *Tim.* 6. 3, 4.

He that talks of preaching Chriſt, without preaching his Laws, his Title to rule us, his Offers, his Method of Grace, and his Motives to urge Men; profaneth and plays with that ſacred Name.

## *TESTIMONIES.*

The *Aſſembly* and *Elders* at the *Savoy* have given us their Thoughts in what I have cited of the Conditionality of the Covenant; the Neceſſity of Faith to Union with Chriſt; and Juſtification, Free Offers of Chriſt to Sinners, and Neceſſity of Holineſs. Conſult the places. See *Large Catech.* 'Q. *What doth God* 'require of us, *that we may eſcape his Wrath* 'and *Curſe?* *A.* He Requireth of us, Repen-'tance towards God, Faith towards our Lord 'Jeſus, and diligent Uſe of the Outward 'Means, *&c.* The *Elders* at the *Savoy*, *Declar. ch.* 20. *a.* 3. 'The Revelation of 'the Goſpel unto Sinners, made in divers 'times, and by ſundry parts, with the Addi-'tion of *Promiſes and Precepts for the Obe-'dience required thereto*, &c. But I cannot enlarge, or I could ſhew how Doctor *Owen* pleads for this Goſpel-Ordination, and ſhews there be Threats and Promiſes therein. See what the *New-England Synod* ſay on the former Heads: They cite, *Errour* 33. *To act by Virtue, or in Obedience to a Command, is legal.* They thus confute it; 'So is it alſo 'Evangelical: The Myſtery of the Goſpel is 'held to be revealed for the *Obedience of Faith*, 'Rom. 16. 25. The Lord is Author of Eter-'nal ſalvation to *all that obey him*, Heb. 5. 9. *&c.*

The

'The 29th. *Errour* of Mrs. *H.* was, That 'ſuch Exhortations as theſe, *Work out your* '*Salvation with Fear*; *Make your Calling and* '*Election ſure*, are ſpoken to ſuch as are under 'the Covenant of Works. Mr. *Norton, Orth. Evang. p.* 211. 'Believers obey the Goſpel 'perfectly, with the Perfection of Parts: 'The Goſpel is the Law in Chriſt: The Rule 'of Righteouſneſs is the ſame in the Law, 'and in the Goſpel, though the Manner and 'End of Obeying are changed. *P.* 105. The 'Obedience of *good* Men is rewarded by the 'Promiſe annexed to the Precept. See what all theſe ſay, in the Chap. of the *Conditionality of the Covenant.*

*The Grounds of the Doctor's Miſtake.*

Becauſe Chriſt's Sufferings procured Salvation and aſſure it to ſuch as Obey the Goſpel; therefore the Goſpel enjoyneth nothing to be Obeyed. Becauſe the Law enjoyned *Doing*, as the perfect Righteouſneſs for which Life was a Debt; therefore the Goſpel requireth nothing to be *done*, as the Means of Partaking of that Salvation which is merited by Chriſt. Becauſe it's legal to Preach the Sanction of the Law of Innocency; therefore it's not Goſpel, to preſs the Goſpel-Sanction. The Reverend Mr. *Cole* affirms, 'There's Law 'enough in the Goſpel: The Goſpel holds 'forth the Danger and Remedy too. See his *Treat. of Regen. p.* 101. Had Doctor *Criſp* noted this Truth, many Miſtakes had been prevented.

# CHAP. XXI.

## *Of Legal Preaching.*

BEfore I proceed, let me inform thee, That Legal Preaching hath an uncertain Sound.

1. If by *Legal*, is meant the Precepts and Revelations of God in Chriſt, for the Converſion and Government of loſt Man, under Goſpel-Threats and Promiſes; then to be Legal Preachers, (as Preachers of this Law,) we account our Duty and Honour: All the Prophets, even *Iſaiah* himſelf; yea, Chriſt, and his Apoſtles, were all Legal Preachers. The Law, in this ſence, is that which Converts, Comforts, Healeth, Saveth, *&c.* Whatever is ſpoken in Praiſe of the *Word*, of the *Truth*, of the *Commandments* of God and Chriſt, are ſpoken of the Law, in this ſence: And it is the ſame with the Goſpel, as I have proved, *chap.* 20. And they are Enemies to Chriſt and Souls, that diſdain to be ſuch Legal Preachers. 2. But there is a *Legal* Preaching which is oppoſed to the Goſpel; and this indeed is a Crime; the word being uſed as a Reproach, this muſt be intended, if Men underſtand what they ſpeak of: And to that, this Chapter refers.

*TRUTH. Legal Preaching*, is to Preach the Law as a Covenant of Innocency, or Works; or to Preach the *Moſaick* or Jewiſh-Covenant of Peculiarity: But it is not Legal Preaching,

to

to require and perſuade to Faith, Holineſs or Duties, by Promiſes and Threatnings, according to the Grace of the Goſpel, and direct Men to fear and hope accordingly.

*ERROUR.* *Legal Preaching*, is to call People to act any Grace, or do any Duty, as a required Means of Salvation, or inward Peace; or to threaten them with Death, or any Affliction, to cauſe Fear, if they commit the groſſeſt Sins, and backſſide, and fall away; or to promiſe them any Bleſſing, upon their Obedience to the Commandments of Chriſt; or urge the Threatnings, to perſuade Sinners to believe and repent.

*Proved that this is Doctor* Criſp's *Opinion.*

P. 616. *If Perſons are not united to Chriſt, and do not partake of Juſtification before they do believe*, &c. *then mark what will follow, That there will be bringing to life again the Covenant of Works*, &c. Obj. *How doth this follow? I Anſwer; Thus you muſt of neceſſity preſs upon your ſelves theſe Terms, or ſuch like; I muſt do, that I may have Life in Chriſt; I muſt believe, there is no Life till I do believe. Now if their be Believing firſt, then there is Doing before Living.* P. 561, 562. *This likewiſe batters to the ground that way of urging Men to holineſs which ſome hold forth, That if Men do not theſe and theſe good Works, and leave theſe and theſe Sins, then they muſt come under the wrath of God*, &c. The Love of God conſtrains the Faithful, and not the Fear of Wrath; a ſenſe of being delivered from it,

not a fear of Wrath to come. *P.* 559, 560. Obj. *Some will say, The Preaching of the Terrours of the Law, and the Wrath of God, and Damnation, and Hell-fire unto Men, is a safer way to take Men off from Sin, than to preach Grace and Forgiveness before-hand,* &c. A. *I say, If we preach Wrath and Damnation, we must either make them believe they lye under the Wrath, and that Wrath shall come; or we must make them believe, that though there be Wrath, yet it shall not fall upon them: Now, if we tell them of Wrath and Damnation, and say they are secure from them, and they belong not to them; to what purpose do we tell them of Wrath? we had as good hold our tongues,* &c. And he shews how it's bringing back the *Covenant of Works*, to tell them, that God will be *angry* with them if they commit Sin, or do not such and such Duties.

*Wherein the Difference is not.*

1. It is not: Whether it is *Legal Preaching*, to preach Duties or Holiness; as if Men must perfectly believe and obey, or they shall unavoidably perish. 2. Nor, That it's Legal Preaching, to denounce Wrath and Hell as Miseries from which there is no relief by Christ, in the way of the Gospel. 3. Nor, That it is Legal Preaching, to press Men to Faith, Repentance, and other Duties, as if they were to be performed in their own strength, without the Grace of Christ, and Influences of the Spirit. 4. Nor, That it is Legal Preaching, to promise Salvation to any Action, if the Performer thereof be Unregenerate, Unbelieving,

lieving, and Impenitent. 5. Nor, That it is too much Legal Preaching, to be always preſſing the Duties of the Law of Nature; but to neglect Preaching Faith in Chriſt, and Repentance, Regeneration, *&c.* and ſo to neglect to make the Perſon, Offices, Sufferings and Interceſſion of Chriſt; as alſo our Relation *to* him, and Dependance *on* him as Mediatour, with other Goſpel-Myſteries known to their Hearers. 6. Nor, That it's Legal Preaching, to preach that our Faith Holineſs, or Good Works, ſtand in the ſame place now, as Perfect Obedience did under the Law, *viz.* To render the Reward to be of Debt, or be the Meritorious Righteouſneſs for which we are Juſtified. 7. Or, That it is Legal to preach, that our beſt Obedience doth not deſerve Wrath by the Law, as a Rule of Miſery and Happineſs: Or, That it doth not need Forgiveneſs, or is any Supplement of Chriſt's Righteouſneſs; yea, or to neglect to call Men to renounce all in themſelves, as any Atonement for Sin, or Cauſe of Pardon; and to look to Chriſt as the only Propitiation, Purchaſer of all our Bleſſings, and Cauſe of the Acceptance of our Perſons and Performances. 8. Nor, That it is Legal Preaching, to omit to urge Men to Obedience by Goſpel Motives; as, what Chriſt Suffered, the Love of God in him, the Benefits afforded by him, the Helps he vouchſafes, the Relations he admits us to, and the like. 9. Nor, That it is Legal, to ſhew Men their Miſery and Sinfulneſs, and not to inform them of the Goſpel-way of Salvation. 10. Nor, That it is too

Legal, to neglect to improve holy Souls to an ingenuous Obedience, from Love to God, as well as a holy Fear. 11. Nor that it is Legal, to encourage such Fear as imports a Life of Torment destructive to our Hopes and Joy: Or, as if every Miscarriage should over-turn Assurance, though the dominion of Sin be not justly suspected. 12. Nor that it is Legal Preaching, to assert *Judaism*, or the *Mosaic Pedagogie*; *viz.* to press Circumcision, Sacrifices, a Covenant of Peculiarity, Jewish Priesthood, Sabbath, or an Abuse of the Law, in Opposition to Christ our Saviour, who is the End of all Types, *&c.* All these I affirm. These indeed make up that Preaching of the Law which is opposed to Christ, to Grace, and to the Gospel.

*The real Difference.*

1. Whether it's Legal Preaching, to require People to Repent and Believe, that their Iniquities may be forgiven for Christ's sake. This I deny, and the Doctor affirms against the scope of the Gospel; as I have proved, *chap.* 8. 10, 12, 20, *&c.* 2. Whether it be Legal Preaching, to press Holiness, and Gospel Obedience, as necessary to the Salvation of a Justified Person. This the Doctor affirms, and I deny, upon Reasons given, *chap.* 8. 13. 17. 3. Whether it be Legal, to threaten such Penalties as are short of Damnation, against such Offences as are consistent with Sincerity, and yet avoidable by serious care and diligence. This the Doctor affirms, and I deny; for which see *chap.* 13, &c.

4. Whe-

4. Whether it be Legal, to preach Wrath and Damnation againſt prevailing Infidelity, Impenitency, Ungodlineſs, Enmity againſt God, Profaneneſs, Apoſtacy, and utter neglect of Good Works; ſo that Wrath be urged as a motive to Acceptance of Chriſt, and ſincere Subjection to him; and the Goſpel-way of eſcaping theſe, be diſcovered, and perſuaded to. This the Doctor affirms, and I deny; being well aſſured that Chriſt and his Apoſtles preached thus; and theſe Threatnings of God uſed ſince the Fall, are otherwiſe vain; as I have proved, *chap.* 13, 10, *&c.* 5. Whether it's Legal Preaching, to excite good Men to an holy Fear of threatned Evils, as far as they find juſt Cauſe to ſuſpect the Dominion of Sin, or Danger of Apoſtacy, or the Power of Carnal Security. This the Doctor affirms, and I deny.

*The Truth Confirmed.*

Conſult the 20th. *Chap.* and thoſe beforementioned, and thou wilt find, that what the Doctor calls *Legal Preaching*, is the Tenor of the Goſpel, and the Truth according to Jeſus: It's what the *Aſſembly* affirm to be the *Grace* of the New Covenant, and not the Covenant of Works: It's the method appointed to recover apoſtate Sinners, and not to govern innocent Man. I have nothing left to do, except to vindicate, That it's the Will of God, that we ſhould excite a holy Fear of threatned Evils; and this in *good* Men as well as *bad*, during their Pilgrimage.

*Obj.* The Doctor allows a Fear of Reverence towards God, from the infinite diſtance

ſtance between him and Creatures. *A.* He doth ſo, but it's no more than will be in Heaven it ſelf. And therefore I add, that we ought to preach ſo, as to beget a fear of Caution, and from the due Senſe of Danger; not indeed ſo as to extinguiſh juſt Hopes or Joy, not to exclude Love, or introduce a Spirit of Bondage, or tormenting Amazement; but to prevent Security, and awaken Diligence, till our Danger is paſt, and our VVarfare be accompliſhed. For.

1. Such Fear is our Duty by Goſpel-Precept; *Heb.* 4. 1. *Let us therefore fear, leaſt a Promiſe being left us of entring into his Reſt, any of you ſhould ſeem to come ſhort of it.* It's an Evil is to be feared here, and Senſe of Danger awakens it. See *Ver.* 11. *Leaſt any Man fall after the ſame Example of Unbelief.* Mar. 13. 5. *Take heed,* leaſt any Man deceive you. This Duty is annexed, when the Safety and Comfort of our preſent State is moſt repreſented; *Heb.* 12. 15. *Looking diligently, leaſt any Man fail of the Grace of God.* And when he had finiſhed the peculiar Liberties of the New Teſtament-Time, he adds, *Ver.* 25. *See that you refuſe not him that ſpeaketh, for if they eſcaped not, who refuſed him that ſpake from Earth, much more ſhall not we eſcape, if we turn away from him that ſpeaketh from Heaven.* Ver. 28, 29. Whereby we may ſerve God acceptably, *with Reverence and Godly Fear; for our God is a conſuming Fire.* Here is Awe impreſſed by Danger; much more ſhall not we eſcape, if, *&c.* ſay not the Saints ſhall not turn away, for yet here's an Awful

Threat

Threat if he do, and his Fear is the Means here intended to keep him from turning away: *Phil.* 2. 12. Work out your Salvation with *Trembling and with Fear.* Rom. 11.20. Be not high-minded, *but fear.* Joh. 5. 14. Sin no more, *leaſt a worſe thing do befall thee.*

2. Without this Fear in ſence of Danger, many of the great Duties of Religion are excluded. What's a *Tender* Heart, but a Heart impreſſed by a Mixture of Fear and Love? Who is *Contrite*? but he that *trembleth* at my Word? *Iſa.* 66. 2. Are not taking heed, ſolicitous Cares, and holy Watchfulneſs, great Duties? But if you exclude Fear of Danger, are theſe poſſible? Nay, When God calls us to theſe, he doth it by repreſenting Danger as what is to be dreaded, and thereby begetting Fear. *Mar.* 13. 5, 35, 36. Take heed, *leaſt* any Man deceive you, for many ſhall come in my Name, *&c.* Watch ye therefore, *&c. leaſt* coming ſuddenly, *he find you ſleeping.* Luk. 21. 34, 35, 36. Take heed to your ſelves, *leaſt* at any time your Hearts be overcharged, *&c. and ſo that Day come upon you unawares, for as a Snare it ſhall come,* &c. Watch ye therefore, and pray always, that ye may be counted *worthy to eſcape* all theſe things that ſhall come to paſs, *and to ſtand before the Son of Man.* Heb. 3. 12. 13. Take heed, *leaſt* there be in any of you an evil Heart of Unbelief, in departing from the living God, *&c. Leaſt* any of you be hardned through the Deceitfulneſs of Sin. *Rom.* 11.21. If God ſpared not the natural Branches, *take heed,*

*heed, leaſt he ſpare not thee.* Jam. 5. 9. Grudge not one againſt another, *leaſt ye be condemned; behold the Judge ſtandeth before the Door.* Are not all theſe intended to beget Fear? Are not the Motives from things that muſt ſtrike an awe of Danger? The Lord argues to a Fear of Apoſtacy, Unpreparedneſs, being rejected at Chriſt's coming, being cut off and condemned; and God is repreſented, not only as *great* above us, but as *our Judge*, as a *conſuming Fire.*

3. This Fear is entertained by, and approved of in the beſt Men. 1 *Cor.* 9. 27. *I keep my Body under, leaſt that by any means, when I have preached to others, I my ſelf ſhould be a Caſtaway.* Was here no Fear in Senſe of Danger? Noah, *moved with Fear*, prepared an Ark, *Heb.* 11. 7. *David* tells us, *Pſal.* 119, 120. My *Fleſh trembleth* for fear of thee, I am afraid of thy Judgments. *Prov.* 28. 13. Happy is he that *feareth always.* It was the want of this that's branded in the Virgins; *They all ſlumbered and ſlept. Habakkuck's* Tremblings and Faith were conſiſtent, *Chap.* 3. 16, 17.

4. This fear is abſolutely neceſſary to Saints in their Pilgrimage. What Men ſhould we be, if Fear were extinct? What would our Remains of Corruption, our great Snares, Heaps of earthly Diverſions, while eternal things are inviſible, reduce us to without Fear? Would Back-ſliders recover themſelves without fear? or Men in Difficulties hold out? God knew our Frame, when he ſaith, 1 *Pet.* 1. 17. *And if you call upon the Father, who*

*who without respect of Persons, judgeth accordingly every Man's Work, pass the time of your sojourning here in fear.* This Text ill agrees with the Doctor's Notion: We have no *Work* to do for Eternity, as if the Judgment-Day were past; away with Fear of VVrath or Danger, as if we were in Heaven already. Good Men may fancy an ingenuous Life of Love exclusive of all Fear, in this VVorld; but though they could be safe and vigorous thereby, it follows not that all other good Men can, and we must preach the Mind of Christ to them. But I fear they know not, or observe not their own Hearts, who pretend to this, and if they fall into many gross Sins and Neglects, and keep up to this Rule, God calls them to fear their State. 2 *Pet.* 3. 17. *Seeing you know these things, beware lest you also being led away with the Errour of the Wicked, fall from your own Stedfastness.* He will most safely walk in Love, and maintain Assurance, that is, in awe, as his Sins grow strong, and his Graces decline. I might shew that all God's Threats are despised, if without this Fear; yea, his being our future Judge is slighted, his wise Methods of Government are dis-regarded, and one great help to our Salvation lost, by opposing this Fear. Fear him that can cast Soul and Body into Hell, is Christ's Charge, *Luke* 12. 5. And if thou do that which is Evil, *be afraid*, Rom. 13. 4. And if we must fear the Magistrate as the Minister of God's VVrath here, much more eternal VVrath; if we sin our selves into such Symptoms as the Gospel declares a Danger

Danger of eternal Damnation by; for though the Gospel doth not say as the Law, that all Sinners shall be damned; yet it saith, that all impenitent Sinners shall be damned. And this we are bound to preach, and not gratifie the Devil to the Ruine of Souls. But they are in danger who are above this kind of Preaching; and Security, Libertinism, and Stops to the Conversion of Sinners, will prevail as this Preaching grows unfashionable. Nay, let me hear a Man of this Opinion preach a few Sermons, and I'll demonstrate he'll give the Lie to his own Principle, by urging Fear by some Arguments from Danger; or he'll expose himself to the Contempt of all, when-ever he disswades from Sin.

## *TESTIMONIES.*

I have recited so much belonging to this Head, *Chap.* 1, 8, 11, 12, 13, 16, 17, 19, 20. that I need only add to the last Chapter. *New-England* Synod condemns, as Errour 32. 'After the Revelation of the Spirit, neither 'Devil nor Sin can make the Soul to doubt. 'Errour 48. Condional Promises are legal. 'Errour 52. It's legal to say, we act in the 'Strength of Christ. Errour 56. A Man is 'not effectually converted till he hath full 'Assurance. Errour 57. To take delight in 'the holy Service of God, is to go a whoring from God. Errour 59. A Man may 'not be exhorted to any Duty, because he 'hath no power to do it. Errour 70. Frequency, or length of holy Duties, or Trouble of Conscience for the Neglect thereof,

'are

'are all Signs of one under a Covenant of 'VVorks Errour 68. Faith juſtifies an Un-'believer, that is, that Faith that is in Chriſt, 'juſtifieth me that have no Faith in my ſelf. 'Errour 76. The Devil and Nature may be the cauſe of a gracious Work. All theſe that Synod confutes, as alſo that Speech, if Chriſt will let me ſin, let him look to it, upon his Honour be it. With theſe Notions, ſo excluſive of Fear and Care were they peſter'd. Doctor *Owen*, *Of Juſtif. P.* 52. aſſures us, he had written very much of the Nature and Uſe of Threatnings under the Goſpel, and the Fear that ought to be ingenerated by them in the Hearts of Men.

*The Grounds of the Doctor's Miſtake.*

Becauſe the Law of *Works* made Life to be of Debt for perfect doing; therefore its legal to call Men to do what *Chriſt* commands, in order to any Benefit, which he promiſeth by the Grace of the New Covenant to beſtow on ſuch as ſhall ſo obey him. Becauſe it's legal to denounce Wrath as *unavoidable*, therefore it's legal to denounce VVrath that it may be *avoided*. Becauſe God is not angry with his People for Sin, when he hath forgiven them it upon Repentance; therefore they ſhould not be called to fear his Anger, as a diſſwaſive from Sin, or Motive to Repentance when they have ſinned. Becauſe we cannot ſay the Elect ſhall at laſt be damned, being that God will bring them to Faith and Repentance, that they may be ſaved; therefore it's legal to tell them, they ſhall be damned unleſs

leſs they believe and repent, though Chriſt oft tells them ſo. Becauſe the Believer is not in a *ſtate* of Wrath; therefore it's Legal to warn him againſt Apoſtacy, from the Terrour of that VVrath which Apoſtacy would bring him under: And Note, Reader, That all awful Expreſſions againſt Apoſtacy, are eſpecially directed to true Believers. Becauſe we ſhould not deſtroy the Hope or Joy of an humble, watchful Chriſtian; therefore it's legal to allarm and awaken the drowſie, careleſs, backſliding Chriſtian.

## CHAP. XXII.

### *Of the Exalting of Chriſt.*

I Do obſerve, that the Pretence for theſe Opinions, is, That they exalt Chriſt, and Free Grace. Under this ſhadow *Antinomianiſm* ſet up in *Germany*. This was the great Cry in *England* above fifty years ſince. The *Synod* of *New-England* expoſe this as one of the Speeches of them whom they call *Antinomian*: 'Here is a great ſtir about Graces, 'and looking to Hearts; but give me Chriſt: 'I ſeek not for Graces, but for Chriſt: I ſeek 'not for Promiſes, but for Chriſt: I ſeek not 'for Sanctification, but for Chriſt: Tell not 'me of Mediation and Duties, but tell me of 'Chriſt. *P.* 19. Dr. *Criſp* very often beats upon this Point, as if all he ſaid were to advance

vance Chriſt and Grace: I ſhall therefore enquire, Whether the Opinions of Dr. *Criſp*, or the Truths I have ſtated, do moſt exalt Chriſt and Free Grace.

It were enough to ſay, That I have proved his Opinions to be *Errours*; and what I have laid down, to be Truths: Then Chriſt is more exalted by theſe Truths. He needs no Lyes to advance his Praiſe, and knew how to provide the beſt for his own Glory, by what he hath revealed. But for farther Evidence, I ſhall inſert,

1. How Chriſt is ſaid to be exalted, according to the Goſpel. It is not what we fancy, will Exalt him; but what he declares conducive to his Praiſe, that he will accept for Glory: He that will not allow Men to worſhip him in a way they think moſt devout, but binds them to his own Rule, to exceed which, is Superſtitious; will leſs venture his Glory to our ignorant Methods, whereby we are apt to diminiſh his real Glory, when we conceit he is exalted. It's an Honour becoming his Perſon and Offices, which is his Honour, and not what ſeems dazling to our blind Affections. His Divine Glory cannot be added to, but only declared: It's only the Glory of Chriſt, as Mediator, that I ſhall ſpeak of. As to this, Chriſt is exalted, when *every Knee bows to him*, Phil. 1. 11. VVhen made a *Prince and a Saviour, to give repentance, and remiſſion of ſin*, Act. 2. 23. VVhen his Kingdom is *enlarged*, Iſa. 49. 4, 5, 6. VVhen his People are *filled with the fruits of Righteouſneſs*, Phil. 1. 11. VVhen their *Grace*

is

is *perfected*, 2 Theſ. 1. 11,12. VVhen they *ſuffer* and *act* vigorouſly for him, *Phil.* 1. 20. VVhen we own his *Prieſtly* and *Kingly Office*; relying on the firſt, as that whereby Satisfaction is made, and all the Bleſſings for Sinners purchaſed; yielding to the Kingly Office, as that whereby he applieth the Effects of his Merits, *Zech.* 6. 13. VVhen we ſubmit to the VVord, as it brings every *Thought into ſubjection to Chriſt*, 2 Cor. 10. 5. Are guided by his Teachings, *Eph.* 2. 20. VVe are the *Glory of Chriſt*, when we labour in his VVork, and walk worthy of his Name, 2 *Cor.* 8. 23. *He is all in all*, when Jews and Gentiles *put on the New Man*, which is created after him in *righteouſneſs*, and *true holineſs*, &c. *Col.* 3. 11, 12. VVhen we *live and die to him*, as our Supreme Lord; and ſubmit all our Actings to his Glory, as our End, *Rom.* 14. 11, 12. Theſe places expreſs, that Chriſt is hereby Exalted; conſult them, and thou wilt find it ſo.

2. The Truths I have ſtated, do tend to the Exaltation of Chriſt in this manner; and none can doubt but they lead to his Glory, as he is *King*. All that can be objected, is, Whether I do exalt him enough, as *Prieſt*? To which, I ſay, I have ſpoken as the Word directs; and I am willing to own any thing that lays Man low, and exalts Chriſt as the only *Atonement*, the only Purchaſer of all our Bleſſings, the only *Procurer* of our Acceptance, the *Author* and *Finiſher* of all Grace: Nothing can add to his Satisfaction or Fulneſs; Pardon, Peace, Life, all are the Effects of his

his ſole Merits: We muſt do all in his Name, act in his Strength, daily live on him for all Supplies, and look to him for Acceptance; without whoſe Incenſe, the beſt Man, and the beſt Action, were an Abomination. What I contend for, is, his *Government*, ſo wiſely contrived to apply his Bleſſings to Men in a ſtate of Tryal.

3. The Opinions of Doctor *Criſp*, as oppoſed to theſe Truths, cannot exalt Chriſt; yea, by the above Deſcription, every one of them caſt a Reproach upon Chriſt. I'll ask thee, Is Chriſt *exalted*, when he is made the very Blaſphemer, and loaded with the filth of Sin, and thereby odious to God till he ſweat it out? *p.* 51, *&c.* Is he *exalted*, in making Sin ſo Innocent to the Elect, when they commit it, that though they do the Fact, yet the filthy Form of it is not theirs, but Chriſt's; and therefore they are not defiled thereby, but are as *holy* as Chriſt, as *lovely* as Chriſt, even when they Murther? *&c.* Is Man *debaſed*, and Chriſt *exalted*, when there is a Change of Perſon between Chriſt and them; we as Righteous as Chriſt, and he as Loathſom as we; and we ſhould not charge our ſelves with Sin, when the greateſt Enormities are committed? Is Chriſt *exalted* as *King*, when all his Commands are made mere *Counſels*? He is a King, but hath neither Promiſes nor Threats annexed to his Laws: He hath no Right to Chaſtize for Sin: He offers Bleſſings on Terms, pleads earneſtly, ſends his Spirits and Miniſters to ſtrive; but all this while, his Spirit nor Word do nothing to

ſave us; our Compliance with his Calls, yields no Benefit; our Rejection of them, puts no Hindrance; our groſſeſt Villanies ſhould not be bewailed, in order to Pardon; nor himſelf believed in to that end. Our Sins can do us no harm at all; nor is Holineſs, though ſo oft urged by him, a jot of our way to Heaven? Is Chriſt exalted as a Head, that hath actual Members oft ſixty years Slaves to the Devils, Enemies to himſelf, and Life, and People, without his Spirit, or a Line of his Image; and publick Curſes? *&c.* Is he honoured as Mediator, that Men are inveſted in all his Covenant-Bleſſings, waſhed and adopted, before they ſo much as own that God to whom he is a Way, or renounce his Enemy the Devil, or confeſs their Sin, purpoſe any amendment, ſee their need of him, or deſire to fear or love him; yea, do reſolve the contrary? Is Chriſt exalted as a holy Redeemer, by being repreſented ſo intent on our mere Impunity, as to contrive ſo little for our Holineſs; he repents and believes for us, and requires no ſuch things from us as a Means of Benefits; the Holineſs he here improves the beſt to, is but Dung and Filthineſs; though he pretends to encourage, expoſtulate and reprove; yet indeed he governs his Elect as Brutes, neither Hope nor Fear muſt influence them; he hath no Rule to Judge them, but the Decree of Election; though he warns us ſo oft of the Solemnities of the Laſt Day. No Man muſt intend his own good, in any Duty he performs; though he ſpeaks ſo much of his Reward, yet they have

have no reſpect at all to what we do, they will be as much ours for the greateſt neglects. The Comforts of Aſſurance it ſelf depends on no Signs of Renovation; but concluding in our ſelves upon an inward Voice, that our Sins are pardoned, and this, all that Faith which the Goſpel ſpeaks ſo much of. How many more might I inſtance which repreſent Chriſt inglorious, and reflect on the Truth, Wiſdom, Holineſs and Juſtice, of his nature? The Platform of his Government, the Divineneſs of his Purpoſes in Redemption, and the Subſtance and Scope of his Word and Goſpel.

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## CHAP. XXIII.

### *Of the Honour of the Free Grace of God.*

I Shall briefly conſider whether Dr. *Criſp*'s Opinion, or the deſcribed Truths, do moſt exalt the Free Grace of God. To this end I ſhall touch on theſe Heads.

1. We muſt be ſure it is the Free Grace of God we ſpeak of: This is the Love, Mercy and Benignity of God to Sinners. To conceive aright of this, Note, That it is not every thing that Man can fancy, to be Free, or Grace, or Free Grace; that is, the *Free Grace of God*: No, it muſt be a Grace free, becoming the Nature of God, ſuitable to all his

his other holy Perfections, consistent with his Dominions, executing it self in the VVay and Instances appointed by his VVisdom; limited to the Objects, both for Number and Qualifications, as described by his VVord; and serving all it's glorious Purposes of Redemption. This is the Free Grace of God: *The Grace of God in Truth*, Col. 1. 6. *The true Grace of God*, which *Peter* had at large described, 1 *Pet.* 5. 12. This Grace consists with an Atonement made by Christ; with the Threatnings denounced in the Gospel; with the Ruine of all unbelieving, apostate, ungodly Sinners; with God's peremptorily insisting on Gospel-Terms, in the Distribution of Benefits; or else it would clash with his VVord, *&c.* It's not less the Free Grace of God, because it is not so *free* as we may dream it is: As some do fancy, it would have been more Free Grace, if he had not exacted a Dying-Sacrifice; or if it had alike extended to all sinful Men, as well as some; or included Devils, as well as Men; or made the Elect perfectly holy and happy as soon as born, excluding all Labour, Pain, Sin and Sorrow. But we see such Free Grace is not the Free Grace of God; though it seems more Free, or more Grace, to vain Surmisers, it is not Free as, if it dispensed Privileges by no certain Rule; and that God is as free to forgive and save the Impenitent, as the Penitent.

2. VVhat I have stated as Truth, doth acknowledge and exalt this Free Grace of God. I have affirmed, and would admit the fullest Expres-

Expreſſions to teſtifie, that in theſe is the Free Grace of God in Truth. Of mere Grace he elected ſome certain Sinners to Life, upon no moving, fore-ſeen Condition; but yet to obtain it through Sanctification of the Spirit to Obedience, and ſprinkling of the Blood of Jeſus. Of mere Love to Sinners, no way deſerving it, he gave his Son to die for them; who alſo undertook to bring all the Elect to Salvation, in the way appointed between the Father and him: He, without any thing in Man to deſerve it, gave his Goſpel; and thereby offereth, in the virtue of his Son's Blood, Pardon, and Eternal Life, to every one that will repent, and truly believe; and no penitent, perſevering Believer ſhall miſs of Life by a failure of this Promiſe: He freely and of mere Grace beſtows Faith and Repentance; yea, gives his Spirit to create theſe, and any other good VVork, in worthleſs, vile Sinners: And though he will not forgive any that finally refuſe to believe and repent, nor ſave any ungodly, barren, apoſtate Man; yet Pardon and Life are his free Gift, and no Grace or Duty merits them, they being no more than the required Conditions or Means of our partaking them, as the Gifts of God, through Chriſt; and ſo hereby he honours his own Government, and no way indulgeth the boaſtings of Men.

3. The Opinions of Dr. *Criſp*, as they differ from theſe *Truths*, do not exalt the *Free Grace of God*: His Notions may ſeem more to repreſent an unlimited Grace as blind, and ſo more ſuitable to wicked, fooliſh

Men: But it is not agreeable to the holy Nature, nor juſt or wiſe Government, or the revealed Will of God; but greatly reflects on God's Grace, beyond what I will mention. Is it the honour of God's Grace, that all the Graces of the Spirit ſhould be needleſs to promiſed Benefits, when he promiſeth thoſe Benefits to them? Is it the Grace of an holy God, not to eſteem a Man filthy by the greateſt Abominations, and yet abhorr his own Image in his Saints, as Dung? Is it the *Free Grace of God*, to account an Elect Perſon, in the heighth of his VVickedneſs, as pure and as lovely as a Saint in Glory; and yet with-hold his Spirit from him many years? Is it the Grace of God, to leave his Precepts without any Sanction, when he removed the Curſe of the Law? Never to expreſs any diſpleaſure, when moſt provoked; yea, when he doth correct? To have no regard to Good or Evil in Men, in his judicial Diſtributions? To leave Men ſo Imperfect in a VVorld of Temptations, and State of Tryal, free from all fear of Caution, and to have nothing in them to influence their Perſeverance and Holineſs, except a Principle of Gratitude, though their Love be weak? Can it be the Grace of God, that his Subjects muſt have no Eye to his Rewards or Threats; fear none of his Diſpleaſure when they offend; be confident of the Pardon of the worſt Offences, before they confeſs a Fault; never fear a Rebuke for, or Hurt in or by any Sin; yea, condemn any trouble on that account, though he blame the contrary, and his Spirit cauſeth

theſe

theſe Relentings? Is it the *Free Grace* of our *God*, which renders him a *Reſpecter of Perſons* in his judicial Acts, as the Ruler and Judge of the VVorld, becauſe he beſtows Grace as an Act of Sovereignty? It cannot be his *Free Grace*, who hath ſo wiſely contrived the Kingdom of his Grace, that he prevents Idleneſs and Neglect in Men, as well as Boaſting; that he makes the Sinner ſpeechleſs, for being his own Undoer, by wilfully refuſing Chriſt, as well as he ſecures the acknowledgment of his Free Mercy by all that are ſaved. Can that Grace be his, which nullifies all his Threats, weakens the Authority of all his Commands, turns all his Pleadings with Men into empty VVords; nay, direct Fallacies? Is it the *Grace* of *God* that overturns the ſtated Order wherein *Grace* exerts it ſelf, becoming all the Perfections of God? God's Grace firſt calls, and therein unites us to Chriſt; firſt quickens, then dignifies; firſt gives Faith, then Forgives, *&c.* But by the Doctor's Opinion, this Order is inverted; all Privileges are applied to the Sinner, before Grace hath made any Change on the Sinner. It's not the Grace of God, which ſets up his Decree in Oppoſition to his revealed VVill, Acquits whom he declares Condemned, Enervates the Miniſtry, Seareth the Conſcience, Encourageth Spiritual Sloth, Diſcourageth Obedience, Reproacheth Godlineſs, gives Advantage to the Tempter, Deſtroys the Rule of Judgment, and Oppoſeth the general, and plain ſcope of the Scripture, the Experience of Saints, and the Nature of

Man, as Rational, as well as his Relation to God, as a Subject, in the way to an Eternal State. It cannot be God's *Free Grace*, which renders Men as ſafe for Eternity, if they never heard the Goſpel, as by hearing of it; for if they be united to Chriſt, and pardoned in the Womb, they need the Goſpel only for Aſſurance, but not for Title; to change their Apprehenſions, but not their State. How many more (and ſome groſſer) Objections might be offered againſt that being the *Free Grace of God*, which Dr. *Criſp* and his Followers ſpeak of as *Free Grace?* I deſire to live, adoring the Riches of that Grace, that freely elected to Grace and Glory in Chriſt (as the great Means of accompliſhing this Purpoſe) ſo many apoſtate Sinners; that freely offers Life to the worſt Enemies, on Goſpel-Terms, with ſo much help, as leaves the Blood of the Impenitent on their own Heads; that freely beſtows the Spirit, to work the Dead and Ungodly to an Obedience to the Terms of the Goſpel; that freely gives, by the Promiſe for Chriſt's ſake, Pardon to the penitent Believer; and ſuch amazing Dignity to ſuch as he enableth to perſevere in Faith and Holineſs, as the Rule of the Promiſe doth require. This Grace I adore, and own the beſt to merit nothing, to forfeit all; yea, to deſerve Hell by the Law of Works: And I do renounce all that Saints have, or do, as any Atonement for Sin, or Purchaſing Price of the leaſt Benefit, much leſs of Salvation. But yet I diſown any *Free Grace* to be the *Free Grace of God* which

overturns his Benefits from being Motives to Duty; denies the total neglect of Duties, with their contrary Evils from being a Barr to our Interest in those Benefits which by the Gospel he promiseth to those Duties; and requires those Duties, in order to this Rectoral Distribution of Blessings, it being wisely provided for in the Dispensation of this Grace, that he may Rule and Judge us according to his Relation to us, and according to our rational Nature, in a state of Tryal, for a future Condition.

*READER*, There are other Mistakes of Doctor *Crisp*'s, which I might instance; as, his Notion of the Nature of our Union with Christ, as if we were One Natural Person with him: His Difinition of the New Creature, as if it stood only in our New Relation to Christ. *P.* 90. The strange difference he makes between the way of Salvation before Christ's time, and since. *P.* 254, 255, 256, 258. Their Sins were pardoned, on Condition of Doing, not given for all Sins at once; much Dust left, and they were subject to Lashes for Sin; but now the Covenant is contrary in all these respects. How contrary to the Sense of the *Assembly* and *Elders* at the *Savoy*, ch. 11. a. 6. *The Justification of Believers under the Old Testament, was in all these respects one and the same with the Justification of Believers under the New Testament.* He forgets that most of his Proofs be fetch'd from the *Old Testament*, as *Ezek.* 16, &c. *Jacob loved in the Womb*, &c. and seems not to distinguish the *Covenant of Grace*, and that of *Peculiarity*. But these, with other *Errours*, I pass by.

# THE
# *APPENDIX.*

I Shall here repeat what I delivered in *Pinners-Hall*-Lecture, which ſome Perſons ſeemed greatly to reſent; and I leave it to any impartial Man to judge, from what I have deſcribed as Dr. *Criſp*'s Opinion, whether I charged Men of his Perſuaſion with Falſhood.

After I had fully acquitted Men of my Judgment, from *Pelagianiſm*, *Socinianiſm*, and *Arminianiſm*, which the *Antinomians* accuſe us of; I added, with theſe Men, It's not enough that we hold, That we were from Eternity elected to Grace and Glory; unleſs we add, That we were actually United to Chriſt, and Juſtified from Eternity, and in the Womb. It's not enough, that we ſay, Chriſt did, in the Covenant of Redemption, undertake to ſave the Elect in his appointed way and time; unleſs we add, That there is no other Covenant for the Application of Chriſt's Benefits; wherein God requires Faith and Repentance, as the indiſpenſible Means of our Pardon. It is not enough, that we own, That Chriſt abſolutely Redeemed the Elect, ſo as to purchaſe Saving Graces, as well as Benefits, to be infallibly theirs; unleſs we add, That all others are in ſtate of Devils; as having no real Offers of

Life

Life on Goſpel-Terms; nor is their Salvation poſſible, if they will repent and believe: It will not pleaſe them, that we affirm, The Puniſhment of our Sins; yea, the Guilt of them, as an Obligation to Puniſhment, were laid upon Chriſt, our Sponſor; unleſs we add, That our Sins themſelves in their blot and filthineſs, were alſo tranſacted on Chriſt. It is not enough, that we own, That the Righteouſneſs of Chriſt avails us as much as if it were perſonally our own; yea, was always intended for us, and is ſo imputed to us, as to be the Foundation of, and Security for our Pardon and Right to Life; and no Atonement for Sin, or purchaſing Price of Life, can be demanded from us; unleſs we alſo add, That God eſteemed us to have done and ſuffered, what Chriſt did and ſuffered. It ſufficeth not, that we ſay, That we are Juſtified only by Chriſt's Merits, as the ſole procuring Cauſe, or Righteouſneſs for which we are Juſtified: unleſs we deny, That Faith and Repentance are the indiſpenſibly required Conditions or Qualifications of thoſe Perſons to whom the Merits of Chriſt are applied for Juſtification. It will not ſerve, that we aſſert, That Juſtifying Faith, muſt be a Reliance on Chriſt, as Prieſt, and ſole Atonement: unleſs we deny, That Faith muſt be alſo a fiducial Acceptance of a whole Saviour; *i. e.* of Chriſt, as Prophet, Prieſt and King. It's not enough, that we ſay, We are upon Repenting and Believing, put into a Juſtified ſtate, before any other Work: unleſs we add, That our Obedience to particular

cular Precepts do not benefit us; and that God doth not judicially approve of our ſincere Actings, as according to the Rule of the Goſpel-Promiſes of thoſe Benefits. It is not enough, that we ſay, The abſolute Promiſes are made to Chriſt, for the benefit of the Elect, and pleadable by him; unleſs we deny, That the Goſpel is an authoritative Command on Men to Believe, and that under the Goſpel-Sanction of Life and Death: So that he that believes, ſhall be ſaved; and he that believeth not, ſhall be damned. It will not pleaſe, that we ſay, That Chriſt purchaſed all Grace for us, and by his Spirit worketh all Grace in us; unleſs we add, That he Believed, Repented, and did all for us, ſo as we have nothing to do in order to Salvation. It's not ſufficient, that we own, The Grace by which we do any Duty, is from Chriſt; and the Good promiſed to any Duty, is for the ſake of Chriſt: unleſs we deny the ordained Connexion betwixt that Duty and that Benefit. They ſay, We ſet up Man's Righteouſneſs, if we tell Men that they muſt be holy, and do good, and take comfort therein, as an Evidence of Grace, and of their Title to Chriſt, and as anſwering the Rule of the Goſpel-Promiſes, though we aſſert, They muſt be Members of Chriſt, and accepted through him; or they cannot partake of any Saving Benefits thereby. It is not right, that we ſay, God ſees no Sin in Believers, ſo as to caſt them out of Covenant, nor out of a Juſtified-ſtate, for it; unleſs we add, That God ſees no Sin at all in them, as theirs, when they moſt offend.

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It's not enough, that we affirm, That Sin committed, ſhall not eventually damn a Believer, becauſe he ſhall by the Spirit be brought to Repentance; unleſs we add, God is never angry with Believers for Sin; nor ever corrects them, as guilty of it. With theſe we are *Legal Preachers*, if we urge Faith and Repentance in order to Pardon, though we declare that Faith and Repentance are the Gifts of Chriſt; and Pardon is not the Effect of theſe Graces, but of the Promiſe in the virtue of Chriſt's Blood, or of his Blood applied for Forgiveneſs by the Promiſe. We are *Legal Preachers*, if we perſwade to Holineſs, as the way of Salvation by the Ordination of Chriſt; though we affirm, that it is no way out of Chriſt; nor but with a reſpect to Chriſt, for whom it is accepted, as what anſwers the Rule of the Goſpel-Promiſe. How are we decried as *Legal*, if we urge Threatnings, though as Motives to cloſe with Chriſt, and to walk in him? Which being uſed to this end, and the threatned Evil being avoidable on Goſpel-Terms, and preſſed on fallen Man for his recovery; they are Goſpel, and not Legal Threatnings. It's not enough, That we aſſert and preſs Aſſurance; unleſs we affirm, That Juſtifying Faith, is nothing but Aſſurance. It's not enough, we ſay, That we need the Spirit, to diſcover to us our inherent Grace, and to aſſiſt Conſcience in it's Sentence, That Grace is inherent; unleſs we add, That we muſt not try our State, and conclude of it by Goſpel-Marks of Sanctification; but depend on an inward Voice of the Spirit, ſaying, *Thy Sins*

*are forgiven*; which we muſt believe, if it agree but to the general Word, *viz.* Chriſt came to ſave Sinners; and believing this is all that Saving Faith the Goſpel ſpeaks of. Herein I have, in part, deſcribed the ſtate of the Caſe between them and us. It's true, there are ſome ſmall Differences among the Orthodox, in Wording ſome of theſe things: But ſhall we hereby give Advantage to ſuch Errours as overturn the Goſpel and Dominion of Chriſt, under the abuſed Pretext of *Exalting Chriſt*, and *Free Grace?* Bear with this, which for the ſake of Chriſt, and dying Religion, I have ventur'd to declare: not for the Irritation of any, but the Edification of all, eſpecially ſome miſtaken, well-meaning People. Conſcience binds me not to palliate, though I fore-ſee Reproach from ſome, who would do well to remember the Caution the Spirit of God thought needful to ſuch as boaſted of a Faith without Works, and ſtill it appears too pertinent; *If any man among you ſeem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's rereligion is vain*, Jam. 2. 26.

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*The Edition of Dr.* Crisp's Works *I refer to, is the last*, Anno 1690.

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*FINIS.*